THE SCIENCE OF LIVING

A HAPPY FAMILY

The Home League Reading Course

Prepared by the Personal Service Department of the
WORLD'S PURITY FEDERATION

A series of heart to heart talks to married and marriageable men and women on subjects vital to Health and Happiness, Home Building and Character Development, Recreational and Social Life, Sex Knowledge and Safety; depicting also the disastrous results of ignorance of God's immutable laws of Nature

INCLUDING

A Specific and Comprehensive Guide for Parents in Child Training and Sex Instruction; the Story of Life and how to tell it to children; illustrated; a series of heart to heart talks with growing boys and girls, designed to safeguard their morals against the influence of ignorant and vicious associates; also Safe Counsel, Helpful Advice and Scientific Instruction for older sons and daughters on the Choice of Companions, Proper Conduct and Dress, Safeguarding Reputation, Promoting Health, Happiness and Power

SIX WONDERFUL BOOKS OF INSPIRATION AND HELP IN ONE MASSIVE VOLUME

By W. A. McKeever, Ph.D., LL.D.
Prof. T. W. Shannon, A.M.
Mrs. Louise Francis Spaller and
Mrs. Elizabeth Boutwell, *Specialists*
With a Special Article on Social Hygiene by
Dr. Charles W. Eliot
President Emeritus, Harvard University

Profusely Illustrated

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PUBLISHER'S PREFACE

Character is not born, but builded. Hereditary influences are at work everywhere and always, but the character of the child is largely determined by the character of the home. The home of today will determine largely the character of the nation tomorrow.

The late President Harding, in one of his inspiring addresses to a large body of men, a few days before he left Washington for his fatal tour of the West, said "The home is at last not merely the center, but truly, the aim, the object and purpose of all human organization. We do not seek to improve society in order that from better homes we may bring forth better servants of the state, more efficient cannon fodder for its armed forces; rather we seek to make better homes in order that we may avoid the necessity for conflict and turmoil in our world. The home is the apex and the aim, the end rather than the means, of our whole social system. So far as this world knows or can vision, there is no attainment more desirable than the happy and contented home."

The nation is at last aroused to the fact that its very strength and continuity depends upon the morals of its people, and that morals depend largely upon the training of children and young people in the home. Nearly all parents realize today that ignorance is

largely responsible for the immoralities found among young people, but many such parents are failing to meet this responsibility fully, because of the lack of proper information and help. Children must be taught by their parents, at an early age, the sacredness of the human body and the vital truths of life, as a part of their general education.

"Not until recent years have we given any real scientific study to the question of child training," says a noted authority on child psychology. "We have failed to search out the cause of unfortunate traits of character," he says, "nor have we understood how to safeguard the child against harmful habits. Our neglect along this very vital line has left our children in ignorance; yet we have never hesitated to condemn them when they have gone wrong. And the greater tragedy lies in the fact that parents do not realize what irreparable harm they are doing."

Dr. Thomas W. Galloway, Ph. D., in the Journal of Social Hygiene, April, 1923, says, "Sex errors and sex exploitations have increased, both in quantity and variety, in recent years. But the interest in a hoped-for, sane and vigorous handling of sex factors, as a necessary part of the preparation of young people for life, has grown even more. Recreation, play, and the use of leisure time, are of profound importance in the determination of character and conduct. Thousands of loving parents are daily unconsciously using methods in bringing up their children, which can easily destroy for life their chances for happiness and success."

The authors of "The Science of Living" have implicit faith that in the hearts of thousands of parents

there is a sincere desire to meet fully their responsibility to their children. All such will welcome the vital information contained in this priceless volume, designed as a reading course in the home. The purpose of this reading course is to make people happier through knowledge. It was prepared to meet the demand of the hour; it is an answer to a call of the times, with a serious and far-reaching purpose. The vast array of facts contained in this series of heart-to-heart talks by the authors for parents and all young people, have been gathered from the most reliable sources, representing the ripest views of men and women recognized as authorities on physiology, sociology and education. These vital talks have been systematized and arranged in their proper order, for the benefit of thoughtful people who desire to equip themselves and the younger generation, that they may escape the disastrous results of ignorance. Recent years have been rich in scientific discoveries of facts pertaining to the relation of the sex life to individual happiness and success, and to the happy and successful home. The results of ignorance in the married relation, as well as in the unmarried, are so apparent upon every hand, that thoughtful people everywhere are startled into activity, and are seeking a happier lot, so far as they can secure it through information within their reach.

The late Bishop Fallows, in a moment of profound thought on the trend of the times, aptly said, "An enlightened public sentiment is now demanding that as the destinies of the future race are held by the young men and young women of today, they shall not continue in ignorance of the most fundamental facts of

life, as were their fathers and mothers in days past." The heart-to-heart talks with boys and the heart-to-heart talks with girls, at various ages, including the story of life, illustrated, will aid parents in giving scientific information to their sons and daughters, from childhood to maturity—information necessary to their own best development—giving them a fair chance to attain to all in life for which they were created.

The foremost writers and lecturers of the day have been drawn upon in the preparation of this volume. Wm. A. McKeever, Ph. D., LL. D., is known throughout the world for his service as a home and community builder, as well as one of its best educators. For many years he was at the head of the Child Welfare Department of the University of Kansas, and his text books on child study and training, character development and home building, are used in all parts of the country. His syndicated articles having reached millions of homes, and his lectures throughout the country combined, probably make him the world's best known authority on the subjects covered in the division of this volume known as "The Home."

No other women in America are better qualified to prepare the heart-to-heart talks with girls and young women, than are Mrs. Louise Francis Spaller and Mrs. Elizabeth Boutwell. Mrs. Spaller was owner, editor and publisher of a newspaper in California at the age of twenty. Her ability as a journalist was recognized by the National Editorial Association, of which she became a member and prominent officer. She was chosen as one of the seven members of a Literary

Committee of Representative Women to serve on the Literary Committee of The World's Congress of Representative Women, Chicago, 1893. The following year she left the field of journalism, to devote herself to the study of heredity and eugenics, and was for seventeen years connected with the Riddell lectures, during which time she traveled throughout this country and Europe, and counselled with thousands of girls concerning their problems.

Mrs. Boutwell's long experience in Y. W. C. A. work has given her a touch with and an understanding of young women that has made possible the use of her exceptional talent as a writer in a series of the most beautiful heart-to-heart talks with girls that have ever appeared in print, which will be found in the Young Woman's Division of this work.

Mrs. Spaller and Mrs. Boutwell recognize that recent years have greatly widened woman's horizon and multiplied her activities. Practically every profession and branch of industry have opened their doors to her, and young women are eagerly facing these new conditions and sharing in their benefits. Never before has the need been so urgent for counsel and instruction to help them to adequately meet their enlarged responsibility in the home and outside of the home. This division is designed to help girls and young women to prepare themselves to meet the world with brighter prospects for a life of happiness, usefulness and success.

The talks to parents are by Prof. T. W. Shannon, who probably reached more people with his uplifting messages and appeals for home instruction in this per-

sonal and most essential phase of education, than any other man of his age. The work of Prof. Shannon as a lecturer and writer is too well known to the world, to require emphasis here.

The division for young men, by Prof. Shannon, was revised by his successor after months of scientific research. This division was designed to help men to avoid the physical, mental and moral disasters so generally due to ignorance of the laws of sexual nature; and where manhood has been impaired, help them to restore it. It gives in easily understood language scientific information that will enable men to understand themselves more perfectly, and in turn, to help their less fortunate brothers.

In this division for men, the authors have given a frank, concise and scientific treatment of the subject of venereal diseases, to which men, without any wrongdoing, may unknowingly subject themselves at any time. The suffering from these diseases is so terrible and the mortality so great among innocent victims, as to make the knowledge contained in this division, of tremendous importance to all readers.

While all civilization was still standing aghast at the appalling destruction of life and property through the late World War, and while the unspeakable ravages upon unprotected women, innocent girls and helpless children, who by multiplied thousands were victims of the iron heel of war, were still fresh in the minds of the peoples of the earth, a well-known authority on moral and social problems declared, after an exhaustive investigation, that: "In the villages and cities of our

own country are destroyers of women and children whose toll of victims, in the long years of peace, is greater and more terrible than the victims of the war itself. We do not see these victims, nor do the newspapers display a casualty list of the dead and wounded. But the casualties are there, hidden among the death notices; and many more unrecorded victims diseased before death or dead at birth. The wounded victims fill to the doors our institutions for the insane, the blind, the helpless; these are real casualties: people dead; bodies wounded; minds destroyed—not heroic victims, adorned with gold chevrons, but victims as innocent as were the refugees of France and Belgium. In our homes, hospitals and public institutions this year, there will be found more injured and killed victims of venereal diseases than the United States lost during the entire war in France.

Education is the remedy. "Tuberculosis mortality is falling," says Dr. John H. Stokes, of the Mayo Clinic, author of "Today's Problems in Disease Prevention," "not alone because of new conceptions of its treatment, but because of the tremendous force of public knowledge and sentiment. The same fate awaits venereal diseases, now the scourge of humanity. They need only to be understood, and their course is run." "Ye shall know the truth and the truth shall make you free."

The contents of this volume will be a revelation to the reader. The facts it contains will make the world a happier and brighter place in which to live. And to the end that the habits of life may be improved in the

present generation and in the generations to come, that joy and happiness in a larger measure may come to the hearts of its readers, through the help it contains, we sincerely dedicate "The Science of Living" to the unborn millions; to the boys and girls of today, who are to be the young men and young women of tomorrow; to the young men and young women of today, who are to be the fathers and mothers of tomorrow, and to the fathers and mothers of today, who will determine the character of the home of today and the nation of tomorrow.

THE PUBLISHERS.

INTRODUCTION

The saddest thing in all this world is a human wreck —a man or a woman, young or old, who is undone and who, in one or more walks of life, is a failure. There are so many of them! Mental wrecks, physical wrecks, nervous wrecks, social wrecks, business wrecks, character wrecks. The aspect of these derelicts is the more pitiable because of the possibilities before every well-born human being, who, with the endowment of intelligence and other gifts and powers bestowed upon him by a kind Creator, is capable of rising to heights of human perfection. Ample provision made for man's every need and want by God, and yet we find misery where there ought to be riches, darkness where there ought to be light, ignorance where there ought to be knowledge, vice where there ought to be virtue, and turmoil and strife where there ought to be peace. Only too accurately do the poet's words apply:

> "For of all sad words of tongue or pen,
> The saddest are these: 'It might have been!'"

This problem of human wreckage becomes more depressing when we consider that in the breast of every person there is an innate desire to live true, to win success. The day dreams of every boy and girl picture themselves as the hero or the heroine in the story

which weaves into its plot their ideal men and women. Their ideals may be low, that is the fault of their environment and training, but their ideals always represent their own highest conceptions of manhood and womanhood. But sooner or later struggle comes, appetite craves, and passion cries out, and if they are unprepared for life's real conflict, they go down, and another failure is recorded and another wreck left to float and endanger every other craft upon life's seas, until human wreckage is becoming so enormous that it is a question in the minds of scientists and sociologists as to how long humanity can keep up its present pace and survive the centuries.

The causes of human wrecks are many, far too many to be tabulated or enumerated. In a sentence they result from the principle that it is easier to coast than to climb; so much easier to float than to struggle against the current. Like the weeds that kill out the crops, just so is humanity beset by innumerable temptations at every turn, social and economic customs force downward a great many who would otherwise rise to higher things, and, it is suspected, that in the very nature of man there is a strong tendency to evil which can be overcome only by divine grace. Appetite and passion are the two forces to which man's higher aspirations most often give way. Intemperance and impurity, in their broader meaning, are the two bars upon which most human wrecks have stranded. Social impurity, or the abuse of the sex function and nature, is by far the most insidious, and with respect to the number and degradation of its victims, the greatest evil in the world today.

This book is one of the most valuable ever published because it treats fully and wisely every phase of this question of personal and social failure; it points out the reefs, the bars, the snags, the icebergs, the shallow and dangerous places where human wrecks are made; it guides those who accept it as their pilot into the deep waters of an obstructed channel where the voyage of life will be ever safe, successful, glorious. Here will be found an incentive to climb rather than to coast, an inspiration to struggle, even against the current, if in the struggle may be won some of the more valuable prizes of life. Here is a book that holds high the single standard of morality, and demands that men shall be as pure as women; it stands boldly for the education of the young in sex hygiene, for the protection and preservation of the home, and proclaims a truth that ought long ago to have been universally accepted, that it is the right of every person to know every knowable fact pertaining to themselves, and their relations to others, and that such knowledge ought to be imparted to them before the lack of it has brought injury to their lives.

But this book is even more valuable because it treats the constructive forces that make for personal and social success. It does not stop with the dark pictures down in the valley of pointing out life's quicksands. It takes one to the very mountain peak of righteous attainment and floods life's pathway with the light of knowledge. Its emphasis is on health, not disease; on success, not failure; on knowledge, not ignorance; on righteousness, not sin; on happiness, not trouble, and it makes definite and plain the road to

these attainments. Its great themes deal with home-building, character-building, soul culture, health and human happiness.

This is not a pioneer work on these questions. Other most excellent books have preceded it, for which we should all be grateful, and have paved the way for this latest volume. The excellence of this work consists largely in its completeness. It is a text book or encyclopedia on life. It presents the very highest standards of today in human conduct and self culture. It is a book for those of adult age, especially for parents; it is a book for the home, for every home, and many chapters in it may be profitably read to children, and the lessons therein gone carefully over with them. Every home that takes this book as a friend and counselor, and faithfully studies its pages, will equip every person within the portals of that home for life's highest rewards.

More than the usual attachment for this book on the part of its readers may be expected because of the very high standing of its collaborators. The writer knew intimately Prof. T. W. Shannon and had watched his efforts with interest and admiration. A voluminous writer, a wide traveler, he probably reached more people with his uplifting messages on sex through his books and on the platform than any other man of the same age. His methods were never sensational and he did not stoop to uncovering all the cesspools of sin and vice, but he led people upward by directing their minds and hearts to the beauty and rewards of pure living and right thinking. Through the strength of his

personality and the profound truth in his message, he helped thousands of college students and other young men to avoid the pitfalls which have brought disaster to so many.

Louise Francis Spaller, long associated with the eminent lecturer, Prof. Newton N. Riddell, is through experience eminently fitted for the preparation of her contributions to this book. Mrs. Spaller is a business woman without a peer. Her extensive travels permitting her to meet thousands of girls and women in every large city of this continent, has given her an understanding of women's needs that few others possess, and a sympathy for women's failures that enables her to put her whole heart into her writings.

William A. McKeever, LL. D., is one of our country's best-known educators. He is a sociologist and psychologist of world-wide fame. For more than seven years he was head of the child welfare department of the University of Kansas, and holds membership and official position in many of our leading organizations for social uplift. Dr. McKeever is the author of numerous books, those on child study and training being used largely as text books. He has lectured in every section of our continent and has attained unusual success in the anti-cigarette movement. No higher authority could have been secured for the subjects he discusses herein.

Elizabeth Boutwell was for some years engaged in work with Young Women's Christian Associations which brought her into most intimate relations with large numbers of young women. She understands

girls, their longings, their day dreams and their problems. Competent judges have pronounced Mrs. Boutwell's chapters the most stimulating and helpful "talks" to girls that they have ever read.

A North Carolina farmer, when being urged by a salesman to purchase a scientific work on agriculture, replied: "The book wouldn't be of any use to me. I ain't farmin' as well as I know how now." The farmer gave expression to a regrettable truth. Few of us are doing as well as we know how—our best; most of us are but fifteen per cent. efficient in our vocations and professions, in character-building even less than that. Nevertheless, the farmer made a tremendous mistake. Had he bought the book and studied it thoroughly, he may not have done even then as well as he knew how, but he would have known a great deal more than he did before, and would certainly have become a much more successful agriculturist. Vocational scientific treatises are essential to fit one for highest efficiency in life's work, but far more helpful is a book such as this one, that may be very properly termed a treatise on the science of living, which enables one to build into his character those enduring principles that can bring us nearer and nearer to the likeness of Him in whose image we were created.

The influence and power of a great book is immeasurable. It is more than a counselor, more than a teacher, more than a friend, more even than a parent. It embraces all of these and brings us into closest touch with the problems it discusses; face to face with our own weaknesses and needs, and supplies the proper

setting for the fullest reception of its message. Great books change individuals, nations, the world for the better. In Japan there has been for hundreds of years a system of merchandise in young girls, known as the geisha girls, whereby they were often introduced to immorality. Every known effort was made to suppress this traffic but without success. A leading missionary in the Orient writes me that a book, the first and only one ever written by the author, dealing with this and other Japanese problems, has accomplished what millions of people could not, and led to the overthrow of the system of merchandise in the geisha girls. God chose a book to reach humanity, and the Bible has changed the entire world.

This volume is a great book! Great in its purpose; great in its message; great in the personnel of its authors, who have tested its teachings; great in the knowledge that it imparts; great in the ideals that it inspires; great in the sympathy that it offers, and the love that it declares; great in the light that it brings, and great in the warnings that it gives. It is my hope that it may be received into many thousands of homes, reaching millions of human hearts, and there work out its true mission; that human wrecks may be fewer, that every life it touches may have a fair chance to attain all for which it was created, and that the world may grow better and purer.

B. S. STEADWELL.

La Crosse, Wisconsin.

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AUTHORITIES CONSULTED

To make this Reading Course as helpful as humanly possible with the very latest knowledge available today, data has been obtained from many eminent authorities and world experts in their special activities, most of whom are well known authors of various works in their respective fields. Space permits mentioning only a few book titles. Some of these specialists have directly contributed their valued assistance. To all, the authors are greatly indebted for facts and suggestions utilized, as well as for new subject matter. Among the authorities consulted are the following:

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FIRST DIVISION

The Home

Hon. B. S. Steadwell
President
The World's Purity Federation

CHAPTER I

THE FOUNDATION OF THE HOME

"To Adam, Paradise was home. To the good among his descendants, Home is paradise."

Home First As one enters the serious study of society in its larger aspects, he finds his way into the home and the domestic problems. The first of the social units is the home, and whatever is done for the upbuilding or the destruction of society, must have a very vital and at the same time a very direct bearing on the home.

The Old Home There are those who take a despairing view of the home. Some are inclined to look back with reflective delight upon that idyllic picture which memory frames for them. That home was perfect, or nearly so; they are inclined to lament the passing of the old-fashioned home and to predict that it will never come again. I am aware of the common words of explanation and excuses: "Times are not what they once were;"

"The world has changed." It is moving at a constantly increasing pace. The stage coach will no more come back and replace the train, the automobile and the aeroplane, than will old-fashioned and outgrown notions, ideas and customs come back and supplant our modern ways. Obviously, there is truth in this contention. Anyone who feels that the solution of our modern problems of society is by way of reversal to the former times and customs, will wait until the end of time for satisfaction, for it will not come in that way. What society must do and indeed what all constructive agencies must assist in doing, is to capture these modern manners and conveniences for righteousness.

The Present-Day Home

After all, it is not the real home that has so much changed, as those outward and accessory and material surroundings that have flung themselves across the pathway of all of our modern life. If perchance we feel that we are ever to go back to the slowly moving ways of our fathers and mothers, it certainly requires no prophet to predict that this will never happen. But if we feel that these material matters have changed the fundamental ethical and spirit-

ual equations of the domestic life—that because we ride faster and talk farther and live finer, we can not expect the true love of one pure man for one pure woman; that in such a home we must not look for kindness and consideration, for respect for the rights of others; that children are not to reverence their parents and to love them and honor them—and if needs be to sacrifice for them; if we feel that the essential moral sanctions of life and conduct that make the home the lovely place of rest and refreshment, are abrogated by the differences of modern society, then I make bold to answer by saying that this is not only the sheerest nonsense, but that we are thereby blasting at the very foundation of society. If this course is continued, it will pull down the whole of civilized life about our heads.

You can use your phone or your wireless instead of making a tiresome journey; you can ride out to your business in your limousine instead of in a one-horse shay; but if pleasure is the real passion of your life; if selfishness is your major mood; if you insist upon absolute independence, and if sacrifice is a forgotten word, and love an empty sentiment with you; if these modern blessings cause you to believe that parents need not expect honor in

these days, and that the ancient rules of family life have been outgrown; if marriage is regarded as a temporary contract that may be broken at will; that the passion of the hour is supreme in the domination of will and conduct—if this is what you mean by a modern home, then there is no need to look farther for the cause for our grist of divorces and our maelstroms of spiritual disaster. Therefore, it is well for us to look to the foundation of the home, for if it is weak or crumbling, then sooner or later the entire structure will fall; and this leads to four definite propositions relative to the foundation of the home.

The Marriage Ideal

The first, deals with marriage itself, and insists that modern home life can not be the strong social and spiritual Gibraltar of the centuries, until the marriage relation is undertaken with greater care, more thought, loftier motives and higher ideals. Our ideas of marriage sometimes undergo serious and deplorable revision as we contemplate the unhappy homes which come as the result of a poor foundation.

Out of the romance of youth, we are apt to form the conviction that the way people get married is for two young folks to know each

other for long years, to share school-day experiences together, for their families to become acquainted, for courtship to rise to engagement, and then in due time in the fullness of mutual understanding and ripening love, to join two lives together.

I once supposed that the wedding date was fixed far in advance and dreamed over, thought over, and lived over. I supposed that relatives and friends knew about it and planned for it and looked for it; that the minister perhaps was engaged long enough in advance that by no possible chance could he have another appointment; and that when the day of all days arrived, all that remained was the legal consummation of a troth that had long been sacred and that had knit two lives together.

But how differently it often happens. Sometimes it is carried out along the lines I have mentioned, but much more often it is not. To many, marriage means little more than the formal matter of procuring a license and having the ceremony performed. Ministers say that a large proportion of their weddings are performed with no previous notice, to them, or engagement of their services. And sometimes it seems that neither the bride nor the

groom has much previous notice. What can society expect of a marriage like that? It seems remarkable that under conditions that prevail all too generally, so many marriages turn out as well as they do. The motives for marriage so often seem superficial and incidental; the plans are so light and frivolous; the conceptions of what it all means are so remote and so vague; the sanctions are so empty of real moral honor and holy affection, that to men in the legal profession at least, there is small wonder at the constantly increasing number of divorces. If we are to hope for a better society, for less laxness, for greater stability and for more wholesome life, we certainly must guard more carefully the gateway to the marriage altar. Uniform ages in all states with the minimum at eighteen years for women and twenty-one for men; a delay for license and announcement, and real appreciation of the sacredness of the vows undertaken, are some of the protective measures that would certainly improve conditions as we find them today.

The Ideal Marriage

What then is the ideal marriage? It is marriage based upon the sanctity that lies in the sacred union which the

church made blessed, and the state made legal, but which neither can create or annul.

Love does not necessarily make marriage, but marriage must be based upon love when consummated and continued. When love goes dead and the forces of affection that flowed out in the union of lives, cease to carry their beauty and sweetness, then the cup of marriage is dashed from the lips and broken upon the hard stones of adversity. There may be such a thing as a loveless marriage, but I have no conception of it. Sometimes the individual mistakes desire for love; sometimes either or both of the contracting parties are self-deceived; as they have been led forward by an impulse, or have been under an infatuation. They have not stopped to think that marriage is a serious matter. After the familiarity that is brought about by the close association of the two lives, has been satisfied, there comes at times an inner revulsion and distaste. The vows become manacles—bonds of sad restraint that break the heart. Something must give way, for the human spirit will not be bound. It fights against and resists enforced slavery or bonds, to which it does not willingly surrender itself. The spirit goes down, joy departs and love dies; then all has gone. For

what is a woman when she becomes dead to love? What is a man when no longer his heart bounds toward the object that was once his affection? Can two souls in such straits be made to live together and prove a blessing to each other? Can the man prove a stay to the woman whom he has vowed to protect and cherish until death removes her from his presence? The tragedy of God's universe is found in the loveless home, which should never be permitted to exist.

"For Better or for Worse"

The second vital proposition in the foundation of the home, deals with the domestic relations after the home is established: "Taking each other for better or for worse." This sacred compact should be more permanent in the thinking of husband and wife. All the affairs of the home should gather around a principle of stability and continuance. The coming of children should be part of the complete and permanent idealism of the home. Love should govern all contacts and direct all policies. Inevitably, there will be times of friction, differences of opinion, perhaps even a misunderstanding; but if love and respect and consideration rule, these differences will be but minor and temporary.

FOR BETTER OR FOR WORSE

The kind of preparation for marriage given by the parents of the past generation

Modern Society in its Relation to Home Life

It is true that modern society is more straining, more trying to ideal home life than the conditions of former days. The automobile, the theater, the movie, the club, the fashionable party, the many calls and engagements, add greatly and grieviously to our modern social complex. Too much pleasure away from home, and too much pleasure enjoyed separately by the different members of the family, spell much of the disintegration of home life.

In my experience as a practicing attorney, covering a period of several years, I was appalled by the number of families that I found disrupted and divided by nagging, spitefulness and bitterness between husband and wife. I often wondered if these unhappy homes could not be made to have a vision of ideal life. Is there no way in which such homes can be changed into abodes of peace and unselfishness? It was a tragedy that I witnessed as I came to know certain circles in the course of my professional intimacy, which would not conceal from me what they would conceal from their ministers or others—the inner secrets of their unhappy existence. It is true that unhappy homes are common. It is a fact that there are many homes where nagging

and strife play a large part in the daily life. It is true that there is room for radical improvement in the home life of America. Many a family whose home life seems to the average acquaintance, to be almost ideal, is in reality almost dissolved by inner troubles. Such are not the kind of homes in which to properly rear children.

I remember that a few years ago, a friend of mine, a prominent social worker, came to me with a broken heart. He had discovered an estrangement between a man and wife whom he had always thought to be a most perfect example of what a husband and wife should be. They were contemplating divorce, but were dissuaded by the united efforts of my friend and others. Since that time, a son brought up in the atmosphere of that unhappy home, has been sentenced to the state reformatory for the commission of a crime.

The Golden Rule

For nineteen and a quarter centuries, the Golden Rule has engaged the attention of men. No philosopher or teacher before Jesus Christ, or since, has proclaimed anything equal to it. It is a principle of conduct which all men are charged to reduce to action. If reduced to action, attempts must be made to apply it.

There are those who say that the Golden Rule is an impossibility; others tell us that it must be interpreted. In one way, the greatest novel of the last twenty-five years, "In His Steps"—judged by its circulation, the number of languages into which it has been translated, and the importance of its subject-matter—is a practical interpretation of the Golden Rule. It not only interprets, but assumes that it is a practical thing to do.

I propose that we try, each of us, to live it fully in the home. Let us practice it more fully there. Personal habits will inevitably show in the other relations of life. If we show no regard for the rights and feelings of others in the home, we soon become irritating factors in every relation of life elsewhere. And so small a matter as taking the best piece of cake, or of shirking one's share of household responsibility or demanding first chance at all the pleasures, may easily spoil one for any service anywhere.

There are some households where it is always the same one who sits at home in order that others may go. There is a great deal of truth in the remark, "If you want to know whether you are a Christian or not, think whether you are a comfortable person with

whom to live." Children can recognize and practice the Golden Rule in the home. It is good for them if they have brothers and sisters with whom they can share things. Let us have a full revival of the Golden Rule in our home life.

Religious Instruction in the Home

A third item of the most vital concern, is the lack of religious instruction in the home. This is vital in laying a true foundation. Just as secular instruction has been delegated to the public schools, so much of the religious instruction is delegated to the Sunday-schools; and in many of them but little religious instruction is to be had. Our programs of religious education in the church and through the church are just beginning to claim adequate recognition. They should be enlarged and perfected. Nevertheless, they can never supplant the initial, personal and vital religious instruction which parents should give to their own children. It is not a question of option; it is one of obligation. The very destiny of the child and the very safety of society, depend upon it.

There are wayward sons and daughters even from Godly homes; but the rule formulated

from wide study of concrete cases is, that though many children of Christian homes do grieve the hearts of their parents and wander into by-paths, yet it is hard for them to shake off permanently those early influences for good. The child whose first altar is its mother's knee, whose earliest recollections carry back to what Robert Burns calls "the priestly father," taking down the Bible and leading the family in morning or evening prayers—that child may not walk in perfect ways always, and may give promise of moral disaster; but the chances are much in favor of a return to his early spiritual heritage. It will be hard and almost impossible for him to turn, finally, away from such memories and such instructions; but if the child goes out into life without such memories, such influences, the chances are much against his Christian consecration in later life.

A Spiritual Compact

The fourth proposition hinges around the word "spiritual." Inherently, marriage is sacred; it is almost sacramental—it is spiritual. If it is intellectual only, then it is cold platonism; if it is emotional only, then it is perverted passion; if it is social only, then it is a contract prostituted

and debased. It must be spiritual. I do not use the word "spiritual" here in the narrow sense, "churchly"; although religious compatibilities are desirable and important. What I do mean, is that the sanctions are essentially ethical and spiritual, and without these, there is little hope for society. Without these, the home may continue; marriage may go on; without these, separations and divorce may be avoided; but without these society can not reach the highest of worthy achievement and spiritual performance. It takes grace to live a beautiful life in the home. It takes God to build our domestic altars. It takes His love to kindle our truest and holiest loves. We may have our laws, we may lay down our restrictions, we may exercise care in the entrance upon the marriage relation — all this we *should* do; but God should be at the center of our homes; His love as revealed in His Son should be our daily inspiration. The family altar should not be discarded in the hectic hurry of our busy lives. Our children should be cultured in the spiritual graces; they should learn within the sacred precincts of the home, those lessons of faith and service, of justice and sacrifice, which later they are to apply, out on the wider fields of life's activities.

CHAPTER II

FATHERS AND MOTHERS

"It is the fathers and mothers who make today and determine tomorrow."

Parents—Fathers and Mothers

For a good many years, I have been dismayed somewhat by the difference between the dictionary definition of the word "parent" and the definition as it is accepted by the average group of men and women in a community. If you have been accustomed to listening to addresses in school circles, church circles, in parents' and parents-teachers' associations, you have found that almost without an exception, parents are *mothers.* This seems to be the case whether the speaker be a man or woman, and regardless of the topic which is being discussed. For the purpose of child study, for consideration of child welfare, child hygiene, recreation and amusements, school curriculum, moral, physical and religious training—even when meetings are held in the evening at the place and hour supposed to be most convenient to men—*parents still seem to be mothers.*

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IN OUR HANDS RESTS THE SHAPING OF THEIR CHARACTERS

Yet in spite of this rather discouraging fact, I insist upon following the definition in the dictionary, believing that fathers as well as mothers are parents, sharing equally the responsibility for the care and preservation of the sons and daughters of earth.

The "Questioning" Boy

It is interesting to look at various types of men and their own sons. Here is a boy, perhaps, that for the moment displeased his father, and by impatient word and gesture he is sent hurrying from his presence. Or the young son is asking the man who brought him into the world, some questions about this old planet on which he finds himself. If you are to wait for the father's answer to the keen questioning of this fresh young mind, so eager for knowledge, you will find that sometimes one question is answered; in rare instances five or six questions; and then Dad's newspaper wins, and the boy is sent away with his "everlasting questions."

To the young father who impatiently replies to his son, "I won't answer another question tonight—Go ask your mother—Go to bed —You ought to be in bed now—No, not another word!" I want to say, "Just a few years, and your son will ask you no more questions.

A REAL BOY

You will give him a lot of information about life in general, about common sense and behavior, about his behavior in particular. Information and wisdom will fall very generously from yours lips, but your son will not pay the slightest attention. *Now* is your great chance to answer the questions of your boy; you had better take it. But the average father does not take it, and the son goes to bed unsatisfied and rebellious.

Parents Responsible

We can never blind ourselves to the fact that these parents—this man and this woman—brought these questioning, never-still-a-moment, human beings into existence. In obedience to nature's law and for the gratification of the instincts, for the perpetuation of life, these children came into being. Somewhere along the way, they became thinking minds, human spirits, living souls—they did not ask to come. It is only on the stage, in the appealing and poetic play, that little souls clamor to be born. You, who are parents—*You* dared to launch these spirits upon the sea of human experience. They had nothing to say about it. They did not choose their parents; they did not choose their race, their color, or their social status. Indeed,

they had nothing to say about the time or place of the launching. Not a word about the language they should speak. They could choose neither poverty nor riches. If the sea of life should buffet and the storms beat upon them with such fury that in despair one day they should cry, "I wish I had never been born!" it will be a futile cry. You have made them live; you have forced upon them, without their asking for it, this thing called life. They are here—your sons and daughters.

"Where Does the Smoke Go?"

We can hear one of them calling to you now from his little white crib, over and over, "Mother, mother, I want a drink of water." The stairs are long and you have traversed them scores of times since morning, and that child had a drink of water just before he went to bed. Now, it is very hard to think of parental responsibility under these circumstances; but the fact remains. Or it may be that some father feels two little sharp elbows on his knees, and a little voice is asking, "Daddy, what makes the chimney smoke?" Or, "Where does the smoke go, Daddy?" Or, "Daddy, where was I before I was born?" Now, Daddy is a weary man.

The affairs of state or city, or personal business; the struggle and anxiety that crush the heart, have surrounded him all day. Daddy does not care where the smoke goes, and he is a little annoyed at the daring of a mind that frames such concrete questions concerning himself before birth. Daddy is not in the mood for the consideration of the question of parental responsibility; nevertheless, the facts are there. That child is dependent upon him for life—his body, mind and spirit. More than that; what the child is to be in the long days to come, will depend upon what you, his father, and you, his mother, do to him now that you have given him—life.

Environment

Some time ago, on a beautiful spring day, a father and mother were looking at a tiny little red thing, all hidden except the cry, in dainty, delicate blankets. It was a boy, a perfect specimen of humanity. The other two children were girls, and in spite of the fact that to an Anglo-Saxon man, boys and girls are supposed to be of equal value, there was a ring of special rejoicing in the father's voice when he announced "It's a boy!"

It was a beautiful home into which this boy had come; wealth, culture, refinement, generations of strong, earnest Christian character, were his inheritance; but what would have happened if this precious bundle of possibilities were taken from its nursery, to China, and exchanged for a tiny, almond-eyed little boy in a well-to-do home on a very narrow and dirty street, in a walled town far from haunts of white-faced foreigners.

Let your imagination run, building upon the facts of inheritance and environment, and picture what would happen. With the little son of the cultured Christian home in arms, you cross the Pacific and land at Shanghai; take passage on the Yangzti, going for days up that mighty stream until you reach the terminal wharf for river boats; on smaller craft, then by chair, you make your way to the humble home; leaving the white-skinned, straight-eyed baby there with a motherly Chinese woman, giving her instructions to bring him up as her son. After searching about for a while, you take from the arm of his mother, a little Chinese boy, a perfect physical specimen; back down the Yangzti and across the Pacific you come with your bundle

of Oriental babyhood. You give him to the care of an understanding woman, in a home of wealth, culture, refinement and opportunity.

The years—twelve of them—pass by. You are now ready to exchange these boys—to give to the Oriental lad and the Occidental lad, each his own people and his own land. You ask the parents of the Chinese boy to come over to America and claim their son. They will find him a fine, sturdy little fellow. His eyes will slant, of course; his skin will be ivory; but one thinks little of that. He will be as tall as the average American boy of his age, dressed as an American boy in a prosperous home is dressed. The Chinese parents are brought to his room, where surrounded by games and books, he is at work with the details of a home-made radio set. He looks at these parents with great curiosity. Why have they come? Are these the people about whom he has read in school? What a costume they wear! They begin to speak; is it a language? Can they really understand each other? At lunch time, he watches their attempts to eat with knife and fork, and laughs in spite of himself. The host serves a Chinese dish, and the boy, observing their skill

with chop-sticks, is fascinated. After lunch, they tell him the truth. He is one of the Orient. He is to go home to China. But he will not go. He flees in terror to his Anglo-Saxon mother by adoption. He shrieks for his white-skinned, blue-eyed father. He will never leave them; he is an American boy, he is not Chinese, he cries. And in all save his body, he speaks the truth.

Meanwhile, the Anglo-Saxon boy beyond the farthest hills of the Yangzti border, sees for the first time his American parents. Screaming with fear at their approach, he calls at them, his face half hidden in his Chinese mother's gown, "Foreign devil! foreign devil!" which are the only English words he knows. He rushes to the street, through the mud, over the pigs and dogs, to seek his playmates and show them the curiosity; the ridiculous foreigners, with their unspeakable clothes. The foreigners, who could not eat with chop-sticks, though the best ivory ones were given them—the foreigners who did not know how to drink tea properly. The Anglo-Saxon man and woman talk together in astonishment. The boy listens. Now the Chinese father tells the boy that these are his parents, he must go with them. His skin is fair,

his eyes are blue, his hair is light; but he cries aloud in terror. He calls upon the gods. He will not go; he is Chinese, and he begs his Chinese father to rescue him. And in all save his body, he is a Chinese boy. His sins are the sins of Chinese boyhood; his thoughts are the thoughts of a Chinese boy of twelve.

With that little human thing, wildly waving its red hands, its parents may do as they will. It can learn to speak French, Russian and Chinese, or Hindustani, with equal ease. It can learn to sit on a mat, or on a chair; or to squat in the dust. It will eat with chop-sticks as a Korean, Japanese or Chinese, or with its fingers as a Hindu. It will be Catholic, Protestant, or Hebrew; Mohammedan or Buddhist. It can not decide for itself for long years to come, either its language, its food, its moral and physical standards or its religious faith. These children brought into being by you are yours, to make them what you will. The consciousness of it ought to thrill you with joy at what you may do, or with fear lest you should fail.

The Law of Consequence

The law of consequence is a powerful law, and parents can not escape it. Trained mothers may look help-

lessly upon their sixteen-year-old daughters; criticize them, upbraid them, weep over them —but the facts remain, they *made* them. A little girl six days old, six weeks old, six months old, may be made into anything; but at sixteen, it is late—in most cases, too late.

A sad-faced man who is making a heroic struggle against great odds in the business world, took the train for a college town. His son, a freshman, was in serious trouble. He had meant nothing but trouble. Trouble in the grade schools, trouble in high school, and trouble ever since. This was the end. The father was through with him. It was a hard thing for an upright man to face. Yet that father, honest enough according to his own standards, was known as a shrewd bargainer. "He is a good business man," men said of him. While he was about his business, in the years when his son was growing up, facing difficulties, he knew no more about him than as though he had been a boarder in his home, for whom he had to provide certain things. Now the law of consequences meets him. A disinterested father and a weak-willed, indulgent mother who took the *easiest* way, and the product—a son, a keen disappointment,

bringing disgrace upon them; demanding money, time and attention now, when it was too late for any of these things to help much in the formation of his character.

What Will the Product Be?

At least eighty per cent of the responsibility for the bodies, minds and souls of the youth of our day, rests upon those who have brought them into the world—*their parents*. Even the most tolerant of judges who have had experience with life, can not put more than twenty per cent of the responsibility upon the community. Little by little, parents have been shifting their responsibility, a few per cent here and a few per cent there, until many American cities are filled with parents unwilling to take even fifty per cent of the responsibility for the product called the modern youth; but that does not change the facts. Those who have given them life, are before God and the future responsible for their product.

Certain it is that without you who have dared to call these souls to life, and destiny, there would be no world; and certain it is, that without you who, having called them to life, have given the best that you are and have, to make them worthy products, strong, high-

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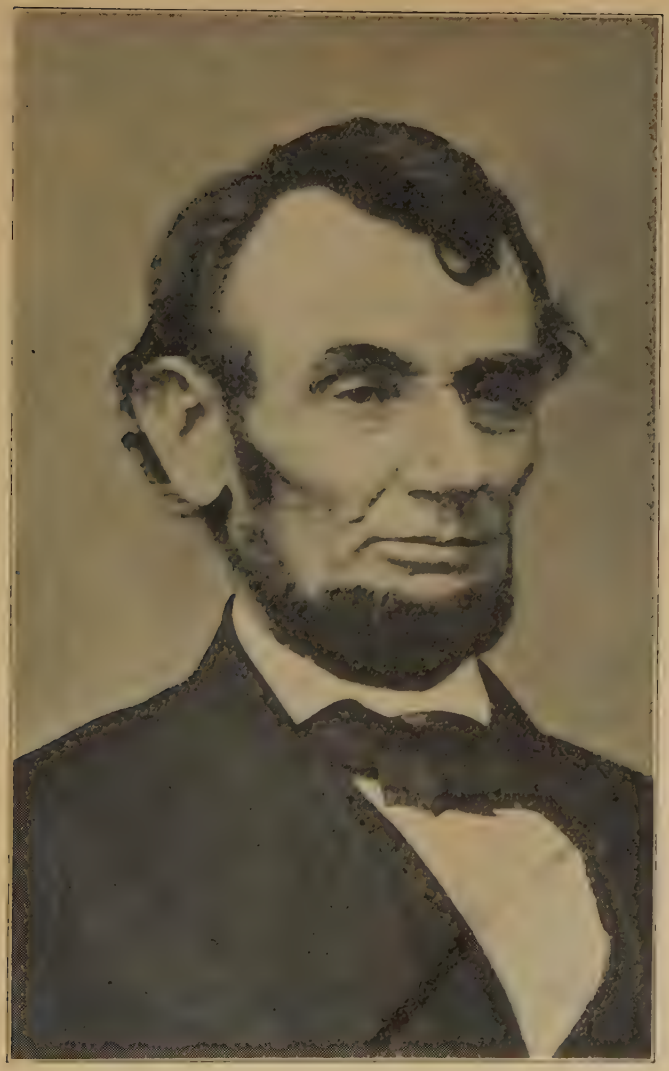
A REAL MAN IN THE MAKING

minded and pure, this world would not be a place where man could endure life.

Who Walks There? When we see mothers with babies in their arms, we often wonder whom they are holding there so carefully—what great soul, that shall lead the world to peace, or that perchance shall lead it to victory over famine and disease. When we see some earnest father with his little ones by the hand, or with his sturdy son trudging alongside him, we often ask ourselves, "Who walks there beside him? Some future leader of the trained men of commerce and of trade? Some soul who shall overcome hatred and greed—one who shall shape anew the destinies of a great nation?" No one can say. You may hold in your arms the great leader for whom the world waits. You may at this moment be tucking him snugly in bed.

One cold, rainy February day in the year 1809, three men stood talking around the stove in a little Kentucky village store. "What's the news?" said one. "Well," said his neighbor, "no special news—nuthin' important. They are doin' the same old fool things up in Washington; a cargo was lost at sea with some cotton on board; old widow Brown's cow



ABRAHAM LINCOLN

died; too bad. Oh, yes, they have got another baby down to Lincoln's—a boy. No, nuthin' important; news been short, methinks."

Could he only have had the prophet's eye, and looked down the years! February 12, 1809—a boy. How could that humble mother know that every school boy would one day know that date? Could she know that to millions of people, it should be the day of the birth of hope? How could she know that some day, standing in the highest place of honor and trust that the American people can bestow, his homely, honest, kindly face, upon which sympathy, love and mercy had carved many a line, turned toward the group of statesmen in the hour of his triumph, he would say, "All that I am, I owe to my angel mother." What greater reward could a mother ask than this?

"I Do Not Know"—Do You?

I do not know how I should feel if I looked down at night into little faces, knowing that I had brought them into this puzzling, terrible world with its mixed measure of pain and joy. I do not know how I should feel if I looked up at some sweet girl upon the platform at commencement, or at some strong lad ready to go into the game;

and knew that I had brought them into being, called them without their consent into the problems and opportunities of life; but of this I am *sure*—if I had failed them; if through self-indulgence, carelessness or unwillingness to bear the burden, I had done for them less than my best, I would cry aloud to them and to my God, "Forgive! forgive!"

CHAPTER III

IS MOTHER TO BLAME?

Making Home a Hallowed Spot

A noted minister some time ago preached a sermon on the passing of the old-fashioned home, taking for his text the words, "Go home." "To make a good home," he said, "you must be there. A good home is not given by God, it is made by *you*. He will help you, but He won't excuse you; and to make it you must plan for it. That means that we shall have to take the trouble, but we are put into this world to take trouble, and there is no trouble we can take which will pay more liberal dividends."

Whatever the rest of the world may do, it is your duty and mine to make our firesides hallowed spots, radiant with sweet memories. We can do it, and we must, if we would be true to those whom God has given us to love.

With the morning, comes the signal for dispersion; but when the evening hour has called us back, when the lights are on and we and ours, with the troubled and darkened world outside, are shut in together then is our

supreme chance to make impressions of the sweetness and simplicity and sanctity of the home, which time can never erase.

Parental Laxity

Too much has been written about the shortcomings of the "younger generation," and too little about the fundamental causes. Educational and religious heads have conducted one campaign after another for the upholding of higher standards. Legislatures and the National Government have enacted laws to regulate the public morals and safeguard the future standard of citizenship. But the beginning has been made at the wrong end. Social workers tell us that what is needed is a campaign among mothers. They believe that present conditions are the result of unadjustment in the homes; that parental laxity is the root of the whole evil, and that mothers especially are now so obsessed with outside excitements that they are leaving their children to commercial exploitation.

Mary Roberts Rinehart, a well-known writer, says: "Back of this laxity of standards among the young people, lies the death of the home spirit among parents, and too frequently among women. We have too many wives and mothers who only board at home today. What

we need is intensive home cultivation. Sometimes I think we exhausted our small stock of spirituality and idealism in the years of the war. We are becoming a grossly material people."

Commercializing Youth In addition to this relaxation of the old moral creeds, we find that a commercial value on youth is being realized. We are selling our young people to the makers of exotic and extravagant clothes; to the bootlegger; to the road-house proprietors and to the jazz musicians, and they resell them at great profit. I do not blame youth, but I do blame the exploiters of that youth. The plain truth is that we have allowed outsiders to usurp the functions of the home.

There are too many mothers running about, attending club meetings when they ought to be at home, looking after their children. Too many mothers doing social agency work —busy in saving other folks' children, and neglecting their own.

An Opinion Miss Alice Robertson, who was the sole woman representative in Congress for some time, likewise has strong convictions that mothers' influence at home is not what it ought to be. In her courageous way, she challenges

the mothers to change their ways if they wish to save the home from bitter criticism and their daughters from worse.

"A girl is like a flower," she said, when asked for an opinion on the subject; "give her sunshine and loving care and she will bloom into beautiful womanhood; neglect her and she will grow wild like a weed and be common. It is silly and useless to criticize a young girl for what she does and the way she does it. She will not be a bit more extreme than the mother allows; so why should we not go back and place the blame in its proper place, on the mother who permits her daughter to do such things, to go here, there and everywhere unchaperoned.

"A lot of mothers are too easily won by their daughters. If they hear that Alice Brown's mother lets her do so and so, they think it must be all right, or Mrs. Brown would not have approved of it. Young people are allowed too much freedom, and mothers know too little about the company they keep. Many mothers do not realize that young girls away from home, at school or college, are more carefully guarded than they are at home. If a girl is invited to lunch with another person, from one of the eastern schools,

the friend is not only required to write a formal request for her company, but that young girl is chaperoned from the moment she leaves school until she returns."

People who know anything at all about the Oklahoma Congresswoman, know about "Suzanne," the Indian girl who was adopted at the age of six by Miss Robertson and reared and educated by her. Miss Robertson says, "When Suzanne was growing up, I wanted her to have as much of the pleasure that I had been deprived of as possible, and she did; but I never allowed her to go riding in the moonlight or anywhere else, unchaperoned; yet she had as many, if not more, male friends than any of the other girls, and married a splendid man." All four of Suzanne's children call Miss Alice "Granny," thirteen adopted children call her "Grandmother," and thousands of young married couples, to say nothing of soldier boys scattered over the country, who benefited by her bounty and mother love, call her a more precious name still.

Miss Robertson takes the position that "Girls have been the same ever since the world began; it's the mothers who have changed. Every chance I get, I give them some old-fashioned advice. I tell them that they have

the greatest and nicest and best in life if they only knew it. I had rather be the mother of a big family, than be president. The love that prompts a mother in her work, should make the most menial task beautiful. I say to mothers that if they played less bridge and took more interest in community work and Parent-Teachers' Associations, we wouldn't be hearing so much about the laxity of standards among the young people."

Are Men Looking Down Upon Women?

Facing facts, one is compelled to admit that with the reserve that has gone out of the personality of our young women, has gone nobility out of the attitude of our young men toward them. If men are not looking down on women, at least they are not looking up to them as they used to do. The grandmothers of days gone by, did not need to make themselves shockingly attractive in order to catch the eye of the male, or to keep him from running off with the other girl; nor were they ever informed by their mothers that they would rather see them "popular than pious." Too many of the modern-day mothers think that their mothers and grandmothers are old fogies, who must not be allowed to interfere with the daughters'

good times. They not only permit their daughters to indulge in social habits which are destroying the future of the home, but they talk about it with a show of pride.

The Biggest Thing

The emancipation of woman has diverted her interest more or less from home-keeping to national house-keeping. She is active in civic affairs, in her clubs and women's organizations, for the betterment of public welfare generally; and all these certainly need her co-operation and help; but it should not be at the neglect of her own family. Certainly, home should come first; and no allurements of outside needs should cause the mother to lose sight of this duty; for at home lies her biggest opportunity for the making of a better citizenship.

In this age of independence, when women have equal opportunities with men to engage in business and professions, and are proving successful in their new field of endeavor, the stay-at-home, comparing her lot with others, is apt to feel that she is wasting time on her ceaseless round of domestic duties, and that she is not getting the best out of life. She is inclined to envy the woman who has written a good book, has painted a masterpiece, or be-

come famous as a lawyer or legislator. But she should not think that any pleasure or satisfaction derived from these outside matters, is comparable to the pleasure and satisfaction in later life which a mother will get from her children, who have been carefully trained in the fundamentals of right living.

Despite the endless responsibility and worry attached, the biggest thing a man and woman can do, is to train to good, useful citizenship, a family of children. They should be brought up with some sense of responsibility to the future; they should be taught early how to do things. Otherwise, they will grow up, looking upon life as a long holiday. Both boys and girls should learn something useful by which they may earn a living if necessary.

Parental Indulgence and Delinquency

As to the far-reaching consequences of the letting down of the social bars, of parental indulgence and laxity of standards, the well-to-do mothers, who are setting the example for the other mothers, seem scarcely to realize how closely it is linked up with delinquency and even crime. The number of girls now being picked up at night by the police of big cities, is astonishing officials and welfare workers

alike. The police are finding it necessary to provide details at dance halls, restaurants and other places of nocturnal amusement where officers never appeared before. Even drivers of public conveyances have to be watched, to keep them from driving with young girls into districts where they are in danger.

What are these young girls, the majority of whom are in their early 'teens, doing out at all hours of the night and at such places? Where are their natural guardians—their mothers and fathers? On this phase of parental laxity, a noted woman federal judge, who was formerly a juvenile judge, gives some startling facts. When interviewed, she was quite emphatic in her opinion as to where the blame should be placed. In truth, one of the first changes she made in the order of her court, was to put parents on trial before trying their children.

"Many a young girl is started on the wrong path," she said, "by the false ideals instilled in her as a child at home. After reading the records of some of the delinquent girls, many of them from comfortable homes, and seeing the lack of training and protection they have had, it is no wonder that they take the only course they know. The girl who is growing

up is readily influenced, and an easy prey for unprincipled people. The responsibility for her welfare rests largely upon her mother; lacking the proper care and amusement at home, her wants and needs are left to commercial exploitation.

"Girls who make serious mistakes and get into trouble, are the result of vain mothers, who have brought them up to believe that the chief end of life is to be attractive to men; to be popular, to be desired. From the time they are babies, they are urged to make the most of their physical charms."

The Price They Pay

No greater profession than that of wife and mother exists, and while in a certain sense it is a laudable ambition for mothers to want their daughters to marry, they should pay more attention to the quality of the men with whom they become acquainted, rather than the quantity. This is certainly true of the young girls who, lacking amusement at home, go out into the public dance halls and other places of amusement. Seeking popularity, they date up for joy rides and late suppers with men they know nothing about and whom their parents never saw. When the inevitable toll is exacted, they pay

BEWARE OF THE CHANCE ACQUAINTANCE

in the belief that this is one of the requirements of popularity! Not only have they been taught nothing of the danger that lurks in the making of promiscuous acquaintances, but nothing of the sacredness of the human body.

But in regard to sex, the problem of the girl can not be considered apart from the problem of the boy. What a duty the mother of the boy owes to the girls with whom he comes in contact, and to the one who later becomes his wife! Everything is a matter of education. The mother of the little boy can train him to demand that the little girls he goes with be modest and behave decently. Everything is a matter of supply and demand. The only way to solve the problem of prostitution, is to decrease the demand for prostitution. If this is done at all, it will be done by the mother of the boy. Women can succeed where man-made laws have failed.

Reformation in the Home

It is an age of unrest, carelessness, discontent, and too much leisure, which has affected youth as seriously as it has everything else. What we need is reformation in the home—a return to the sweet, sane influence of the old-fashioned home; and it depends largely upon mother. She should hold

a tight rein on the young people. If they go out at night, it is mother's duty to know where and with whom they are going, and to sit up until the last one of the brood is in bed. If she is careless about this, then she has only herself to blame if the children grow up headstrong and insolent.

Someone has said that there is still obedience in the American home, but that it is the obedience of parents to their children! If this be true, and we know it is, there is yet hope; because this condition can be remedied. The young people of today should not be condemned. What we need to do is to arouse the mothers to their responsibilities and to do away with all this talk about the double standard, and we will then be able to face these problems calmly and fairly.

The wife of one of the highest officials of the United States Government considers the "old-fashioned home training" for children so important that not even after her husband became governor of a great state and later became Vice-President of the United States, would she allow the home life of her boys to be interfered with, but had it arranged so that they could continue on in the little rented

double house where their earliest impressionable years had been spent.

Mother's Problem

A sixteen-year-old daughter from a beautiful home of wealth was dressing to go out, one night, and when her mother asked her where she was going, her retort was, "Oh, mother, don't be so old-fashioned! Nobody tells her mother where she is going, these days." Imagine this! It is obvious where the fault lies. That child's defiance of authority dates back to the cradle. She is the result of no laxity of standards, but of laxity of discipline and training on her mother's part. Sometimes it seems that mothers have let their children get away from them because they have laid too much stress upon the opportunities outside of the home, and too little on the actual home environment; that is, in permitting the young people to take advantage of the modern methods at school and elsewhere, they have lost sight of the importance of keeping up with the modern trend at home.

"There's No Place Like Home" is the sweetest song ever sung—but why do we so rarely hear the younger generation singing it?

"Then" and "Now"

The wife of a prominent Cabinet Member was asked this question: "How do conditions differ now from what they were when you were a girl?" "So much," she admitted, "that it is hardly fair to make comparisons between the young people of my day and of today. To begin with, our requirements and enjoyments were simpler. Girls did nothing more strenuous than play croquet. When we went to parties, it was always in groups or with older people. In that day, the girl who defied the conventions was considered "not nice." Nowadays, entirely different customs prevail, and freedom of association is permitted among the young people."

Some of them have abused their freedom, just as did the girl who was "not nice," when she broke over the traces in the past. In most cases, I think this is a result of wrong home influences. Girls either have too much pleasure and too little responsibility, or too much responsibility and too little pleasure. Some of them work so hard at the office and have so few pleasures at home, that they become reckless and go farther than they ordinarily would under normal conditions at home.

Home Environment

The young girl of today does not take to housework like her mother or her grandmother, for the reason that its importance is not as big to her. This has been brought about by the new order of things. The economic pressure and the opportunities for women in the business and professional world, seem so much more worth while than home-making. Higher education is no doubt wise for girls; they should prepare themselves for some specific work in life, whether there is need for it or not, as the time may come when it will stand them in good stead; but all colleges for women should have courses in Home Economics and Domestic Science, along with the Classics.

In New York, the public schools are being equipped with a model flat by the Domestic Science Department, so that the young girls may be given some training in efficient housekeeping. What a commentary on the present-day mother! How much better it would be if girls were brought up unconsciously absorbing the details of making a home. By encouraging them to work in the kitchen to surprise father with some delectable dish or to get up little spreads in the evening when the young people drop in, it could be made to

seem as much fun as dancing or tennis, and not nearly so strenuous; besides accomplishing the three-fold purpose of giving the young people a good time at home; the ability to make the preparation; and the acquirement of ease and charm in dispensing hospitality.

Never before have we needed as skilful home-makers as we need today. Is mother to blame? With so many outside attractions, if we want to keep our young people at home we must put up a stiff competition. There is no influence which can touch that of the home. If made sufficiently attractive, the young people will prefer staying at home rather than seeking all their pleasures outside.

A Wise Mother

In one of the most pleasant homes of my knowledge, the mother has instructed her children to adopt these four resolutions:

First: I will always be perfectly respectful to my father.

Second: I will do all I can to make home a place of peace and rest and enjoyment for him.

Third: I will endeavor to appreciate all he does for our home and be grateful for all his kindness to me.

Fourth: I will try to live by a high standard of character so that I may be a child in whom he takes delight and satisfaction.

It is needless for me to add that the father of these children is one of the happiest of men, and his home is his earthly Paradise; and I have often thought that if in every household the faithful father could be honored by his boys and girls as is this father, the men of our land would feel a new joy in their hard, everyday task of supporting their families, as well as the best incentive for future living in the home.

CHAPTER IV

IS FATHER TO BLAME?

Good Mothers

Many a famous man has been heard to say, "I owe it all to my mother." President Harding constantly kept his mother's face before him. A picture of her hung on the wall of his bedroom and another occupied a conspicuous place on his desk in his executive offices. Good mothers have served as an inspiration from time immemorial, and are the stronghold upon which a nation builds.

In the preceding chapter, evidence is submitted that mother's influence is not what it used to be, generally speaking, and that just as she is capable of making her children, she is capable also of breaking them. In short, entire responsibility was placed upon her for the present laxity of standards among young people. If mother is to carry the whole burden of the training of the children, then she is entitled to all the praise when they turn out well, and to all the blame when they do not.

Father, in the Equation

But is this true? How about the other parent in the concern—father. Why doesn't he come in for a little praise or blame? Surely his responsibility does not end with the feeding and clothing of his family and attention to their material needs. In the defects of the body politic so deeply felt today and ascribed to relaxation of discipline in the home, what part does father play? Is mother the only parent who grins and endures the growing tendency of the young people toward freedom of speech and independence of action? What is father's attitude? Is it that of giving the young people as much rope as they like, or does he blame the entire matter on mother? What does he have to say about mother's interest outside the home and its influence on the children? Are men in general thinking along these lines?

Judicial Opinions

A prominent judge of the New York Court of General Sessions, makes the following statement, showing the opinion of a judicial mind on this subject:

"The derogation of parental authority which is general and increasing," he says, "is a cancer on the body politic. I see the results of the wrong way of bringing up chil-

dren, every day. Youths under twenty-one are brought before me, who feel toward the law like hardened criminals. They began by doing what they liked at home, and defying their parents. At fourteen, they tell their fathers that they are not going to school any more, and they do not go.

"With some differences, the same essential things could be said of the girl. She, too, needs discipline and does not get it, at home or at school. The weakly, indulgent parent buys her the kind of clothes she demands in order to look like other girls, and the weakly, indulgent parent can not keep her from bad company if he would. It is because the girl, no less than the boy, started early in life to give orders to her parents.

"I do not think that people generally realize this flowing tide of youthful depravity, and those who do, are despondent and even hopeless for means to stem it. But I believe that the means is at hand in the home. There, old-fashioned ideas of mutual parental authority should be insisted upon; and where it is resisted, I see no better way to enforce it than by judicious corporal punishment."

A juvenile judge in New York City tells of the case of a ten-year old boy who was ar-

rested on the charge of stealing a shotgun. The father of the boy was sent for and given a private hearing. He was a man of education and refinement, highly respected in the community. Naturally, he was appalled at what his son had done. "What made him do it? What made him do it?" he kept repeating. "I can not understand."

"Let me see if I can help you get at the bottom of the trouble," said the judge. "Tell me something about the boy's home life. How has he been brought up?"

"Very differently from the way I was," admitted the father. "I was kept under such strict restraint and discipline as a child, that I made up my mind if I ever had a son of my own, he should have everything I had not. My son has been encouraged by me to be independent, and I have not only given him his own way, but almost everything he wanted."

"I see," observed the judge. "Naturally your son thought there was nothing he could not have. Maybe later on, as his demands increased, he would have robbed a bank. If you do not teach a child self-control and self-denial, and consideration for the rights of others, what does he know about such things when he grows up?

"Shocked to a realization of what he owed his own son, the man asked for another chance —not for his boy, but for himself. He got it, and they both made good.

Father and the Dollar

"Yes, fathers are to blame. They are so busy chasing the dollar, that they are strangers to their own children. As a rule, when a boy goes wrong, the father is the real culprit. So, when I have a boy case, I always call for the father at once."

In reality, many fathers are themselves problems in their own homes, because of easy-going habits they have formed in the training of their children. It would be well for fathers to take an inventory occasionally, and to consider the part they are having in moulding the character of their sons and daughters.

The more I ponder over the many things that may contribute to making home either heaven or hell on earth, the more I am inclined to think that most of father's problems in the home can be worked out and his happiness secured, if he and mother have a mutual agreement to carry the load of responsibility and privilege together; and, of course, God must be there, and religion must be in the foundation. But fathers must give more at-

tention to the life and plans of their children. We are appalled as we think of their neglect. They have devoted to business and to clubs of various kinds, ten times as much time and thought as they have devoted to their wives and children. It is surprisingly easy for them to turn over to the wife all that part of the home that belongs to the children. Fathers have an obligation that must be assumed. They must share with the wife and mother, the responsibility of making the home. They must come to the place where they want to create a real home as much as they want to create a real business; for a nation without homes is a nation without a future.

Parental neglect is the main cause of delinquency, just as it is of the general falling off in standards among the young people today.

Like Plastic Clay

"Children come to us plastic clay, to mould as we will. In our hands rests the shaping and forming of their character, which must be done before the clay hardens. If we do not instill in them the right ideals in their early impressionable years, it will be useless later on to attempt it."

Lax fathers make lax children. If we do

not bring the child up with proper respect for parents and law and order, or for constituted authority, what can we expect? Parental weakness, over-indulgence, and relaxation of discipline in the home, can not be too strongly condemned. Parental neglect is a sin against the child. Men and women assume the responsibility of bringing boys and girls into the world, then oftentimes just let them grow, withholding from them the love and wise direction they should have to become acquainted with this world and to learn how to live in it.

Morals and Manners

Distinction should be drawn between morals and manners. Society adopts certain standards of manners, and judges character thereby. Standards of conduct are the most unstable of all human standards. They vary not only with the times, but according to all sorts of extraneous influences. World events change them, and your local influences modify them. They are subject to temperature and humidity.

From earliest times, deviations from accepted standards have been considered as proof of depravity. It is unfortunate that such passing fashions as extremes in women's dress, and the increased demand on the part of the

young, for pleasure, should be taken as indications of a lowering morality; for while in the main, dress, demeanor and conduct are evidences of character, they are by no means determinative of character.

In my judgment, there is a greater sum of moral worth, comfort and happiness than ever before. Progress is slow—all too slow indeed; but it is progress. Judged by comparison, we shall find the present better than the past. We must remember that progress is not constant or uniform. There are periods when the onward march is almost a quick step; and there are times when there is a halt—sometimes even a retreat. But as a whole, the race moves forward and progress is clearly discernible.

Moulding Character

The influences that make for the moulding of character and progress are many; but clearly, the home influence is the most important. Family life, with mutual responsibility and service, makes the home the principal influence for character building and for all those things which count for a clean and happy life. Not only are children moulded in their earliest years as to character and trend of thought; but until they go out to make homes for themselves, the home

influence supplements every stage of their development.

It would be well for fathers to realize that it is not indiscriminate depreciation and criticism which encourage their children. It is harmful, and not helpful, to draw derogatory conclusions from evidences not absolutely conclusive, when character is to be judged. A real aid in correcting bad habits or bad taste, is to educate, not condemn and abuse. A beautiful character is not made by strictures and fault-finding. It is unfortunately true that many a young life has been ruined by want of the sympathy and friendly aid that could just as easily have been given as withheld. A greater spirit of kindliness and helpfulness will be sure to bring better standards and a higher appreciation of that which is really beautiful and true in life and conduct.

A Priceless Heritage

No heritage which a son can possess, is worthy to be compared for a moment with the blessed consciousness of having done all that he could to make father and mother happy during their lifetime. An impressive little story was recently told by a man whose form is now bent and whose hair is white with the years.

When he was a boy of twelve, he was returning one evening from the hay field, where he had been at work since daybreak, when his father met him with the request that he go to town to do an errand for him. Anyone who has lived on a farm and knows what a day's work in haying time means, will understand how the boy felt.

"I was tired, dusty and hungry. It was two miles to town. I wanted to get my supper and to dress for the singing class. My first impulse was to refuse, and do it harshly, for I was angry that he should ask me, after my long day's work. If I did refuse, he would go, himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

" 'Of course, father, I will go,' I said heartily, giving my scythe to one of the men. He gave me the package. 'Thank you, Jim,' he said; 'I was going, myself, but somehow I do not feel very strong today.'

"He walked with me to the road that turned to the town, and as he left me, he put his hand on my arm and said again, 'Thank you, my son; you have always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house, I saw that something unusual had happened. All of the farm hands were gathered about the door, instead of being at the milking or other chores. As I came near, one of the men turned to me, with tears rolling down his face. 'Your father,' he said, 'is dead. He fell just as he reached the house. The last words he spoke were to you.'

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, for those last words of my father—'You have always been a good boy to me, Jim.'"

"Back to the Home"

A general summing of influences would seem to conclusively show that what is most needed is a back-to-the-home movement; that the back-sliding in the children is the result of the back-sliding in the home; that the young people of today, concerning whom there has been great gnashing of teeth, are what they are, because of lazy mothers or indulgent mothers or mothers who are too occupied with outside matters. Or to careless, indifferent fathers—or fathers who are so occupied in money-making that they

never know or care what is going on at home. Too busy making a living, to make a life! Too many fathers assume that rearing a family is mother's job.

Mother's job appears to have become too heavy for her, lately; she has taken on some of father's duties, like electing a president or governor, or serving on the school board, or on the jury—it looks like father ought to give her a little help with her home work. Turn about is fair play; and, fathers, that is all the mothers are asking for and what children have a right to demand. Not charity beginning at home, but a *chance*.

CHAPTER V

CAN THEY FORGIVE US?

In the Day to Come—What?

I sometimes think they can not—that after long centuries have passed, the youth of a new day, studying from pages of history the record made by our generation, will find it hard to be tolerant; will find it difficult to pardon our shortsightedness, our stupidity, our colossal greed.

I am sure that if the idealists, dreamers and poets of China succeed in making her a new nation, the youth of that far, future day, will listen with wide-eyed astonishment as they hear the story of a supposedly intelligent people tolerating the opium evil; the unspeakable dirt and disease; the cruelty to little children, whose tiny toil-stained hands must help to make a little more money for the more fortunate ones.

I am certain that if ever the idealists of Japan succeed in freeing their people from the absorbing dream of power through force, that the youth of that day in the far future, will listen with astonishment to the story of

a supposedly intelligent and highly ambitious people indulging in the barbarous persecutions of Korea; in the continuation of the Geisha girl with all the terrible penalty that her presence in society inflicts.

I suspect that the Indian youth of that day-to-be, will find it very hard to believe the stories of caste and outcast, and will turn in disgust from records of sickening scenes enacted under the name of worship; will listen with wonder to the painful tale of child-marriage with all its consequent ills.

And the youth of Armenia, in that day-to-come, when the world will have gained its soul—what will it say as it sees the entire Anglo-Saxon world standing by, offering only now and then a mild protest, while nameless crimes so inhuman that they can scarcely be credited, are inflicted upon the Christian minorities in the Near East.

I wonder what the youth of Russia, when the centuries have passed, will say of the starving millions of little ones; of the agony so terrible that it turns a peaceful high-minded people into beasts; of the countless bodies, dead and dying, lining the weary miles of every road, lying in heaps beside the deserted railroads, covering field and hill and valley.

What will the youth of Central Europe say to statesmen and merchant, makers of law and makers of gold, as they study earnestly the true story of the lake of fire into which they plunged the world?

What will be the verdict of the youth of the long tomorrow, looking back at the world of our day? Can they forgive?

Can They Forgive?

What will be the judgment in that day, two hundred, three hundred years beyond, when the youth of the new America, looks back at us? How puzzled will they be, as they read our thrilling words of Democracy; our devotion to law and order; our love for our Constitution; our admiration of our forefathers; our willingness to die for the justice and liberty for which our flag stands. *What will they say when they note the honest record of the difference between our deeds and our words?* When they see a Democracy threatened at the very heart by the greed of capital and the selfish blindness of labor; when they see law and order trampled under the feet of men chosen by the people and paid by the people to uphold it; when they see the law written upon the Constitu-

tion, defied by the very men who make up the governing bodies of city or state?

When they compare our admiration for the Pilgrims with the extravagance of our scale of living; our words of deep respect for their spirit of devotion to God with our absence from the place of worship, what will they say? When they read our Pledge to the Flag, with its promise of liberty and justice for all, what will they think of the lynching horrors; of the tiny children toiling in factories that great, strong men may have leisure and opportunity for the joys of life? *Can they ever forgive us?*

But it is not alone of the youth of that far-away day for which idealists dare to hope, when the world shall have calmed its reeling senses, steadied itself, and like a thinking, sane and human thing planned its life on the basis of "Do unto others as you would have others do unto you," that I ask, "Can they forgive us?" I ask it of the youth of our day—of those girls with bobbed hair, rouged cheeks and brilliant lips—of the boys with blase, sensuous faces; those upon whom the majority of adults look with scorn; those about whose recklessness newspapers love to write; those "flappers" and "flippers," termed in sarcastic

tones "The modern youth." Can they forgive us? I wonder if they can.

In order to see ourselves just as we are, and discover some reasons why we need forgiveness, we may examine ourselves within the limitations of a city.

The City The modern youth is a part of the city. It is a community where housing conditions are indescribable. Rents for the very poorest accommodations are exorbitant, with the resultant over-crowding which breed dirt and disease, as well as death to high moral standards. It is a community where "politics" play with school problems. The compulsory school attendance law is very hard to enforce, because there is not room to seat the children willing to go to school. New buildings for elementary school use are needed at once; they do not materialize. Foreign-speaking children of school age play in the streets. Private schools in which very little English is spoken take care of hundreds of young children who should be acquiring in English, such instruction as will make them true American citizens.

Amusements The amusements of the community are for the most part unsupervised. There are public dance halls about which vague

whisperings are heard, but the facts are more terrible than the whisperings. Poolrooms, bucket shops, amusement parks, all operate without fear of regulation or reproof; and disorderly houses with their terrible menace to the community health, are a very profitable source of income for a privileged group of citizens. The Eighteenth Amendment to the Constitution is the one great community joke. Men square their chests and boast of their escapades and their defiance of it. These men are not the poor, the ignorant, the workers, who are supposed to form the great opposition to the law, but those men who are accredited with being the leaders in city life!

Playing With Fire

This is the civic life; this is the community, presented to youth; and when they come to understand what we have done for them, the standards with which we have surrounded them, can they ever forgive us? Let me tell you the story of the nineteen-year old son of a prosperous man, whose home boasts of well-filled wine cellars; a man whose wife has found her dinner parties very popular of late, the last one followed by a dance at a country club to which the nineteen-year old son did not want to go, but yielded to his mother's wishes.

He drank a good deal; so did one of the very young girls. There was a clear moon, and the girl proposed a drive. With two companions, in her father's car, they quietly left the club. On the way back, the nineteen-year old boy, driving at high speed and very unsteadily, killed a man, and so injured his wife that she died two days later. Three children of this young business man and his wife, are left orphans.

The nineteen-year old lad is awaiting trial. He is a sensitive, kindly boy. He wants to die. His meeting with his mother, after the indictment, was a terrible thing to witness. "Don't talk to me," he said; "I don't want to hear anything from you. You kept the thing constantly before me. You told me to drink 'like a gentleman.' I could not. You made me go to the dance that night, and you and dad provided the stuff. Think of what I have done—I have killed them! You are just as bad as I am. Life is a rotten thing—I wish I could die!" And pale as death itself, he collapsed.

Poor boy! Can anyone ask him to forgive? Can any of us expect pardon for the sort of community and social expression with which we have surrounded scores of young people

like him? The very unfairness of it all, makes one sick with shame.

Can the youth of our day, when they become conscious of the facts, ever forgive us? Can these boys and girls in their 'teens, to whom we have given no clear vision of God, no stirring call to service, no great commandments, no definite standards of action, ever forgive us for the evil which our weakness, our selfish blindness and our prejudice have wrought in the community?

The Community

There are things which no two parents alone can do for their children, in any community, strive as they may. They can not establish *community standards.* It takes a combination of parents to do that. They can not establish standards of dress for the high school pupils—a combination of parents can do it. They can not establish standards for the recreation and amusement of the school boy and girl, but a combination of parents *can* do it, and they should. No parent is doing a kindness to his child when he permits him to do what all the others do. Yet no parent wishes to make a martyr of his child—bid him stand on the sidelines and watch others enjoy life. It is because this is true, that he

yields to the child's pleadings to do what they all do.

Is the Child Responsible?

And the child is not responsible to any great degree for what they all do. The parents of the community are responsible. There are signs on the horizon that they are beginning to realize this. Parents can decide how many social events, and their type, shall be permitted in high school. Parents, acting together, can decide the matter of secret societies; acting together, they can clean up the amusements of any community. There is a mighty power in the words, "This thing can not go on," when spoken by eighty per cent of the parents of a given school or community.

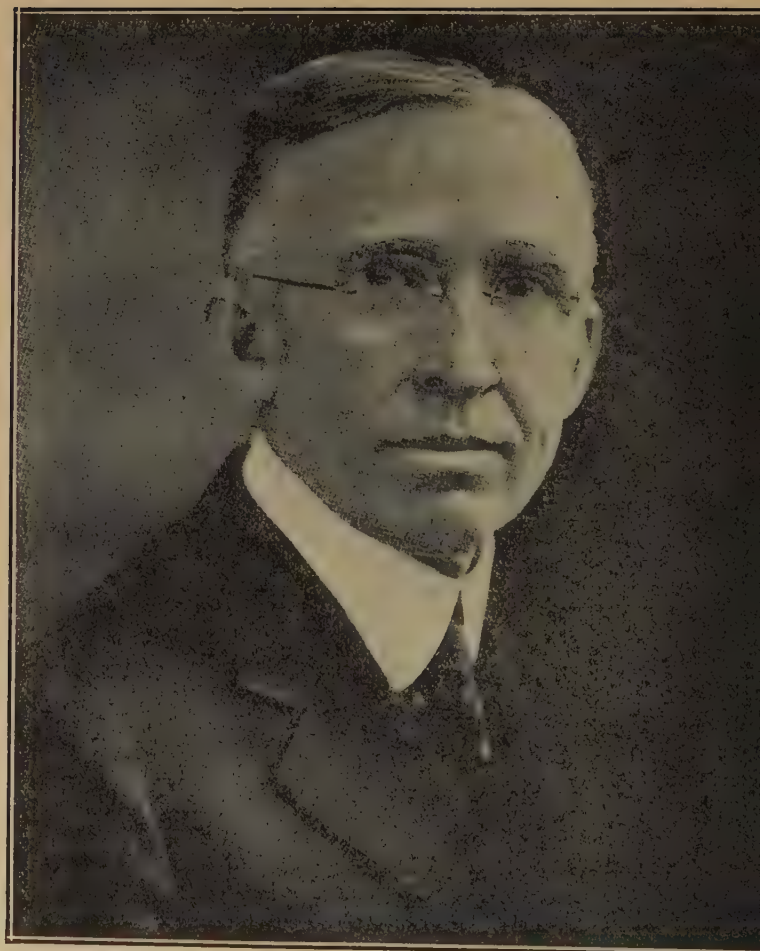
In every combination for the welfare of youth, parents will find standing with them the majority of school executives of the land; great bodies of teachers and an earnest company of lovers of the young, who believe that "Youth is both a victim and a product."

Do we belong to the company of men and women who make it easy for youth to become the victims of a community; which, having neither vision nor sympathy, to construct ideals, contents itself with criticism of the youth which shocks and disgusts it?

Can youth, when it understands what the attitude on the part of people whose own personal ideals are high and characters strong, but who have no community conscience, have done today—forgive?

An Apology I apologize to youth—to the youth of the world, of the days long centuries ahead, to the youth of America in the present day! I apologize in the name of my generation, for the inheritance which we have given to it; for the sorry spectacle of a world lately emerged from a sea of blood, not cured even by its unthinkable sorrows, of its hate, greed and prejudice; a world which having lost God, has lost confidence; and being unwilling to pay the price, has not yet recovered either. A world that, wandering in the wilderness, is unable to mark out a straight path for the feet of its youth.

A Challenge But my apology is also a challenge. I dare to hope that youth can forgive us; that it will forgive us; that it will demand that we, together with it, shall promise the little children of all the earth, now in their cradles, that it will be a better world in the day when they shall become the new generation.



WM. A. MCKEEVER, Ph. D., LL. D.
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CHAPTER VI

THE OLDEST HUMAN INSTITUTION *

The disposition to make a home and rear a family of young is instinctive in nearly all the higher forms of animal life. The birds build their nests, hatch the brood and tenderly care for it. The foxes and wolves live in family groups in well-selected dens. The parent monkeys show almost human intelligence in the care of their babies, the mother often sleeping with the little ones in her arms. And, from the dawn of history—we know not how much longer—mankind has everywhere shown a predisposition to have a home and to rear a family.

A Heaven Born Instinct

It will help us to understand our task as parents—and it should also inspire us toward greater effort—to realize that the idea of home and parenthood comes from within rather than from without. It is a deep-seated, heaven-born urge to undertake the task which aims at a noble service in behalf of the progress of man on the earth.

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* The following chapters on "The Home" are by Dr. W. A. McKeever, Ph. M., LL. D., sociologist and psychologist of world-wide fame; also widely known as author of numerous text-books on child study and training, and community building.

In our conception of the home and its meaning, one of our first duties is to get away from the idea of littleness and narrowness. To regard home life as a mere convenience and home-making as a matter of mere personal advantage is to take a selfish view of one of the greatest tendencies ever known to human kind. To look upon the home as an affair of divine origin and an institution of human progress and development, is to understand something of its fundamental meaning.

Of one thing we may be assured: Although the occurrence of war, famine, pestilence and the like, may partly obliterate family groups and scatter the fragments thereof to the four winds; although an occasional period of extreme dissoluteness may cause parents to desert their own offspring and children to curse their own fathers and mothers—even after any or all of these calamities, the divine calling of home and family will persist in human society.

The Home Indestructible

That the home is an indestructible institution, that it is a mighty instrument of nature seemingly ordained for the development of society, that it is the source and creator of many of the most stirring ideals

MAKING THE HOME ATTRACTIVE

known to the human understanding, that mankind must continue to foster it as well as to make use of it—these ideas should inspire every ordinary married pair to regard homemaking as a sacred duty.

Mating by and through some kind of marriage bond or contract is older than historical record. Even among the most benighted or savage tribes ever discovered on the earth some kind of ceremony—sale or barter, capture or solemn pledge—has marked the beginning of the new family unit.

Therefore, rather than decry the idea of home life, rather than regard marriage as a mere whim or matter of convenience, we should look upon those who marry and rear families as behaving in a manner that is normal and replete with human significance; and those who fail so to do as failing to participate in one of the great racial experiences.

The last statement above is not meant to imply that those who do not enter the marriage relation are necessarily unhappy or failures in general. Far from that. It does mean that in order to be happy and reasonably satisfied with their lot they must find a very definite and carefully arranged substitute for marriage and parenthood.

The Family and the Clan

In many ancient and primitive tribes of mankind, the family was a member of the larger unit, the clan. But the clan was frequently a group constituted of three or four generations of more or less interrelated individuals who had grown up around some aggressive head or leader. There was the patriarchal chief, his sons and daughters and their families, his nephews and nieces and their families, and so on.

But the significant point for us here is the fact that even in the tribal and clan life there was nearly always a custom of recognition of the family unit. The father took some interest in the children while the mother clung to them in a way characteristic of her nature and office, during all recorded time.

The brief period of Spartan ascendency in Greece, during which the child was made the exclusive charge and property of the state, can be put down as having been a mere experiment or expedient of the military caste driven to desperate ends for maintaining a national existence. And the final failure of the plan, together with the obliteration of the Spartan element attempting it—that is sufficient evidence of the futility of a so-called civilization which would live without home and mother.

The Home Against War

Mankind will doubtless wrestle long and hard with the problem of warfare. We must understand that such matters are not settled through any sudden wave of emotional decision, or peace treaty or legislation. Rather are such momentous questions decided by slow and tedious procedures, and especially by and through the careful reorganization of the mind and ideals of the masses.

However, as we proceed slowly to make warfare a mere matter of past human folly, the home will continue as a powerful factor in the regeneration. Those of us who came close enough to the great war of 1914-18 were made aware of the horrible crush and agony which it entailed upon the family life. The death of fathers, the destruction of homes, the hunger and wretchedness of mothers and children—these are the facts which, rightly appreciated by the masses, will contribute powerfully toward universal and permanent peace on the earth.

It is the idea that the home has a duty to perform, incidently to itself, but fundamentally to society; it is the thought that home and family life entails upon one many happy responsibilities rather than a number of sel-

fish opportunities; it is the insistence that the young man or young woman contemplating marriage is necessarily facing duty and sacrifice and patriotism. These suggestions may help us all to appreciate more fully the significance of the home as a unit of human society.

The Slow Evolution

While the instinct for marriage, home and children has perhaps never faltered or varied in its general tendency, the expression of the instinct has varied in accordance with the age and the status of civilization. So there has been a slow evolution of the ideals and the methods whereby the family might reach its maximum of well-being and happiness.

It might be said that the status of home life has slowly risen with the increasing enlightenment and freedom of women and mothers. The primitive custom exacted little more of the father than to hunt, to fish and otherwise to obtain the raw materials of subsistence. The mother was his slave and the family drudge. Her care of the children was necessarily little more than looking after their meager physical wants. But the mother love was ever present as the instinctive force, im-

pelling this duty, while the children themselves were seasoned from birth to rough usage, and were subjected to the law of survival of the fit.

Even now, we may observe the comparative stoicism of the members of the families of certain unenlightened racial types. Here the little ones tend to take their rough treatment as a matter of habit, and they seldom cry or complain of their lot. From this under-enlightened family life, it is contended by some that we have swung to another extreme of over-enlightenment. Perhaps the half-naked Mexican babe sitting on a trash heap and sucking his stick of raw sorghum is less to be pitied than the pampered child of super-wealth, with his extravagant supply of nurses, health safeguards and playthings.

Public Education Effective

The marked but gradual change in public opinion as to the duties and responsibilities of parents owes much to the advent of general public education. The first instruction of the common laymen was for the purpose of preparing converts to enter the church, but this course was soon extended so as to prepare one for the profession of living. Even during the early centuries of our

own great country, common illiteracy was the rule. The first public school for girls dates back little more than a century.

After the masses began to study the rudiments of learning, the duties of parents and the necessities of child life came up for constant discussion and redefinition. Industry, obedience and moral self-reliance began to be inculcated by the father as supplementary to the sacrifices of the mother. And so it slowly came about that the father was a teacher of his young as well as a provider for his household. More and more he tended to share with the mother the heavy responsibilities of bringing up the children in the way they should go.

Poverty Not a Bar

In considering the history of the home we find that poverty has been scarcely more of a hindrance to child-rearing than extreme wealth. Out of conditions of hunger, want and deprivation of family life have come some of the noblest characters of modern civilization. Indeed, a certain degree of these negative qualities seem to have been a valuable asset in the making of character.

Up to recent times the mass of the population of the United States have lived in com-

parative poverty, and out of their need have evolved a generation of intellectual and economic giants. But now matters are different, common wage employes are earning ample incomes and their families are being supplied more generously than ever before with both the necessities and the luxuries. It yet remains to be seen whether or not ease and comfort for the young in the common home shall prove a factor of greater enlightenment and strength of individual character, or less.

The recent wasteful post-war period of excessive incomes and abundance for all quickly turned us into a society of spendthrifts and sensualists. Children and youths everywhere tended to show a contempt for the old standards of honesty, industry and moral virtue. The more money they had to spend, the faster the pace and the less the disposition to study and diligence of any character. It may be that at some time in the future we shall learn how to give all-round nurture to a generation of the young in the midst of "flowery beds of ease," but as yet we have made scarcely a start toward that goal.

CHAPTER VII

A PLAN OF CO-OPERATION

The duties and responsibilities to be assigned to each member of the growing family constitute a working program which might easily challenge the attention of the trained head of a school system. It is not a task to adjust these matters fairly for today, but the demands of growth and change in the lives of the children render the affair increasingly complex.

Co-operation the Key

The best method of adjustment of the inter-relations of the members of the common family is that of a scheme of co-operation for all concerned. Father, mother and every child must be recognized as contributors to the well-being of the household, and each and all must themselves come to a conscious view of the matter. One drone, a single member who leans all the while and lifts none, may be for many years the disturber of the peace of all.

Children may be taught their proper relations to the family precisely as they are taught

their true relations to the school. It is partly a matter of explaining but more especially a matter of getting things done. Under proper regulations each one will have his assigned duties and the smaller members will be requested to perform their tiny parts without the necessity of any detailed explanation of the why or the wherefore.

The first thing to be questioned is the reasonableness of the assignment and the next is to get the thing done promptly by the one who should do it. Explanations may follow after the habit of performance has been acquired and after the performer is old enough to understand.

No Reversal of the Order

If we follow the true order of events in the well-managed household, we shall see that the house is for the children and not the children for the house. The floor of the living room is not fundamentally something for the children to keep clean; it is something to contribute to their happiness and growth. The dominate issue in assigning home duties to children is not to get the work itself done but to get the character of the child formed. To reverse this natural order of relations is to rouse the ill-

will of the young performer toward common duties which should be a pleasure.

Let the parents attempt at all times to preserve their equipoise as to the performance of the never-finished routine of "chores" and irregular duties about the place. Let them try to acquire the habit of thinking of these tasks as working materials in the character-making of their children. Such an attitude will tend to change what is too often regarded as drudgery into a matter of interest.

A Score Card for Father

In the making of a schedule of duties for the various members of the family, it is advisable for the father to begin with himself. The points on such a score sheet might be somewhat as the following:

1. The amount of time that should really be devoted to the business of earning the daily bread and for the economic support of the household.

2. The number of nights per week that he should be at home and the number which should yield to the needs of the club or society.

3. The kind and amount of work which he should do about the place in order to relieve the mother and to encourage the children.

4. The attention he may give to the children in relation to their games and play and their home playthings.

5. His plan and method for teaching the children home industry and the beginnings of thrift—their own earning and saving, and their thought as to the family budget.

6. The set of moral habits which he may consider fitting and proper for his own conduct and as examples to place before the children.

7. The arrangements for his home study, home reading or other means of keeping his own personality fresh and young.

8. His method of maintaining a family contact with the church, with religion and with the religious education of all.

9. His method of discipline of the children, including the mode of punishment for their wanton errors.

10. The outings, vacations, picnics and amusement features which he would have within the family program.

A Score Card for Mother

The foregoing ten points are, of course, to be considered as merely suggestions. No two cases are alike. Likewise we might jot down a suggestive schedule

for the mother something like the following:

1. The method of getting the household work done with the minimum of effort and worry.

2. The plan for requiring each child to share in the work and the duties of the place as his age may require.

3. Her program of club duties, and for contact with the social interests of women.

4. Her purpose as to home study, reading and other means of continuous self-improvement.

5. The manner in which she participates in the play and the amusement affairs of her children.

6. Her degree of participation in the community efforts of mothering children and safeguarding their morals.

7. Her degree of interest in the franchise, in civic affairs, and in other matters pertaining to the progress of society.

8. Her idea as to how to keep her mind poised and to preserve serenity in the midst of care and trouble.

9. Her ability to co-operate with her husband in the making of the family budget and in the reasonable expenditure of the family income.

10. The attitude which she assumes toward the public school, the teachers thereof and the general work of public education.

Tests for the Children Finally, not a little of a suggestive nature may be derived from an attempt to outline a score card for the daily home behavior of the child. There might be included here only those more general duties such as are common to both boys and girls. For example:

1. The proper time to arise at morning and to retire at night for each given age.

2. The amount of time properly to require of each age in the performance of home duties.

3. The best manner in which a child may be acquiring habits of earning, or spending, of saving and of giving on a small scale.

4. The right relation of the child to home play, the reasonable possession of playthings and how to obtain these.

5. The number of times per week and the times and occasions when the child should go out for amusement or entertainment.

6. The times and occasions for introducing the youth into social affairs of young lovers and prospective marriage mates.

7. The relation of the expense for clothing and other personal belongings of the child to the family income and budget.

8. The habits and the disposition of the child in the matter of co-operation in the household duties.

9. The moral integrity, the sense of right and wrong in common conduct and the habits conducive to honesty of purpose.

10. The habits of church-going, attendance at Sunday-school participation in the religious bodies of the young and the like.

Rotation of Tasks

Until they have obtained at least a superficial knowledge of all the departments of the helping and choring about the home, the young members should change from task to task. They can never know the details of home-keeping from observation and hearsay, but only from performance.

Cooking, cleaning, sewing, mending, bedroom work and baby tending are suggestive of the variety of plain duties with which every girl should have some familiarity. For her to learn to perform these tasks means far more than merely getting the work done. That is merely secondary. It means that she shall have a personal knowledge of how the great

majority of housewives spend their days, and it means a guarantee of sympathy on her part for the common womanhood of the world.

Likewise, the boys of the family should go the rounds of the simple household duties while they are small. Of course their tasks should include those best suited to their sex. However, it is now agreed that small boys should learn to perform all the plain duties of caring for the house and cleaning, including a brief turn at dish-washing.

Division of Duties

After the children of a given home have tested their capacity and interest in the performance of all the ordinary kinds of household work there will naturally be made a division of the duties in accordance with peculiar adaptability. One type of girl will be fondest of preparing the meals, another of mending and another of caring for the house. One type of boy will prefer to do the heavy drudgery and another to do the repairing and the making of simple devices. Another type will really prefer to be a "perfect gentleman" and will probably require more thought and planning than all the others in order at least to seem to be requiring him to contribute his part.

There are gaps in the work of keeping every ordinary house. Families usually fall into rather one-sided routine, over-emphasizing some part of the work and slighting some other part. One house will be kept polished, clean and bright, it may be, but with skimp fare on the dining table. Another may be the converse. The thoughtful mother will try to even these extremes.

In the assignment of duties and the division of labor among the members of the family the typical mother deserves consideration. She is inclined to take on more than her share and more than is good for her health and strength. Someone must come to her defense. It is urged that the father quietly arrange with the children that they together shield the mother against the over-work and over-worry to which all natural mothers are predisposed. It is an excellent discipline for the children for them to become early conscious of this matter and solicitous as to her welfare.

The Moral Inventory

It is well occasionally to take a kind of moral inventory of the individual members of the family, to compare notes and reputations and to learn whether or not anyone is becoming a bit lax. Sometimes

TRAINING FOR THE FUTURE

a rather wayward boy may be brought to his senses through discovery that the family life is a co-operative affair ever in respect to moral conduct, that the reputation of each member must rise and fall with the standing or reputation of the others.

If you fail in school, if you are a delinquent, if you become known as a cheap good-for-nothing, my boy, do you not realize that your parents and the other members of the family must share the disgrace with you? If you do well in school, if you acquire a good reputation in the community, if you achieve some distinction in society, do you not also understand that we likewise will participate in the honor? Some such appeal as the foregoing will often suffice to effect a change in the mind and heart of an indifferent youth.

Money and Materials

It is a slow and tedious procedure to bring the younger members to a sense of loyalty to the status of the household economically. Children are prone to make unfavorable comparisons of their father's income compared with that of higher salaried men. It is here that the mother should enter with a very definite purpose to inculcate sympathy and loyalty as regards the place and

position of the father in the world of business.

It is not a difficult matter to explain in a reasonable way why the father's business advantages in youth might have been comparatively meager, why he is best at a wage-earning position rather than a salaried one, and why he is an employed man rather than a manager or owner of some business. If the mother does her full duty here and imparts the lesson early, she will find little difficulty in winning and holding the respect of the children for their father. They will naturally desire, as a rule, to assist him and to participate in whatever modest income he may be able honestly to earn.

In fact, there are many advantages for the children in the matter of comparative meagerness of the family income. They are less inclined to become mere leaners or consumers, and are more disposed to get out and hustle for themselves. It is an iron-clad rule that you can not give a child anything that will prove of permanent worth to him until he has acquired a capacity to earn and manage such effects on his own initiative.

To distribute the family means and materials equally is often made doubly difficult be-

cause of the selfishness of a certain young member. The disposition to give and take is never the same in the ordinary home group. Some will be disposed to grab things right and left and others will seem willing to sit back and let them grab. Here a positive and decisive arbiter is necessary. The selfish boy or girl must be held in check, for his own sake as well as for that of others. The unselfish child must be encouraged to take his share, for the same reason.

Trial and Triumph

Not only in matters of trial and suffering but also in matters of triumph, the spirit of co-operation among all the household group is called for. Sudden prosperity has probably wrecked more homes than persistent poverty. The life which is gauged to a small income and modest means seems disposed to many kinds of eccentricities whenever a free abundance happens to become its portion. Often there is a mad rush for the luxury and finery displayed by idle society—a move which is certain to poison the mind and the heart.

The father who carefully provides life insurance on a large scale, a supposed "ample allowance" for the widow and orphans after

he is gone, is doing a praiseworthy deed. But if he fails to provide also a sensible administration of his estate, the whole affair may turn out to be worse than a failure. The suddenly acquired lump sum as inheritance or insurance money is always a shining mark.

Can Be Overdone

Close affiliation of the members of a family can be overdone. We must not forget that the rearing of one family should finally mean the beginnings of another and independent home life for every child in the group. There are many instances wherein the child became so thoroughly attached to the parental home that he chose at length to remain there rather than marry and help found a new one. This, of course, is a serious error.

So, both integration and disintegration of the home must proceed, in a sense, together. The child will need many admonitions to look ahead and to think of that day when he must leave the old place forever. There is really no excuse for tears and sentimentalism as we plan their future with our children. For them to depart and to go their way is the normal course of events, demanded by the great race tendency itself. Rather than selfishly attempt to keep a grown-up son or daughter for the

sake of our own business or pleasure is to challenge one of the most powerful laws of human behavior. Some kind of extreme suffering and disappointment is practically certain to fall to the lot of the son or daughter who is held back from marriage for the sake of another's convenience.

Living with Grandparents

The presence of one or more grandparents in the home is always good for the growing children, but there are certain definite relationships to be established before peace and harmony will necessarily prevail. In the first place, grandparents should not be required or permitted to exercise any authority over children—unless circumstances force such a responsibility upon them. These aged ones are more suited to be loved than obeyed. They are properly the objects of reverence and sentiment. For a grandchild to have to work for and obey one of these of the second generation ahead is to spoil one of the sweetest memories of what in time should normally be the "happy days of yore."

Children can be taught to wait on their grandparents and otherwise to show them respect. They may also learn much from them

about the past and its meaning. The odd manners and expressions of these revered members of the household should never be made an object of impatience or derision by any grandchild. Teach the little ones rather to regard such eccentric behavior as an interesting illustration of the practices of a by-gone age.

CHAPTER VIII

THE MANAGEMENT OF CHILDREN

The easy management of the children about the household begins with simple acts of obedience in the carrying out of specific instructions. The child mind is at first slow to grasp the exact meaning of even the simplest requests of duty and performance. Therefore, repeat each phrase, go over the instructions from the first, and see that each requested act is performed. Thus you may have the safe beginning of character development for your child.

Authority and Obedience

The authority of the parent and the obedience of the child are supplementary to each other. However, neither of the two need scarcely realize that such a relationship is being established. The child who is rightly taught to obey soon finds himself carrying out what seems to him to be his own purposes. The orders given for him to execute are not in the form of stern commands, but rather simple descriptions of acts which

he can first easily visualize and afterwards easily perform.

So long as a child merely performs the duties requested of him he is not really learning. Such obedience is merely a response to stimuli. He must learn gradually to take over the management of his own conduct. By some arrangement his interest and his desire must be aroused through the orders given him. There is little meaning—especially during earliest years—to the old-fashioned statement that a child should obey every request made of him by his parents simply from sense of right and duty. It is far easier and more effective to frame the demands upon his conduct in terms of what may please or entice him.

The Idea of Punishment

Right or wrong the old idea of stern parental authority and abject obedience on the part of the child has gone out of use. Parents are now either bringing their children to see the right through persuasion, or else they are permitting them to go their way very much as they please. Society has frowned upon the idea of corporal punishment of the child, both in the home and in the school.

Psychology has helped us to understand the true relations of obedience and authority within the family circle. Frequently a child will seem to disobey when as a matter of fact he merely fails to understand instructions. Again, the parent will attempt to control the child through vague and meaningless requests. We feel almost warranted in stating that children really enjoy the matter of carrying out the reasonable requests of their superiors. If the parent will give brief and clear instructions, as stated above; if he will repeat the statements until the child understands their full meaning; if he will request the child to perform acts which are enticing and fitted to his age and understanding; then, he may expect to succeed admirably in his effort to inculcate filial obedience.

Many sensible parents resort to indirect methods of punishment of the stubborn or disobedient child. That is, instead of inflicting physical pain of some kind, they attempt to inflict mental pain—by denying the child some coveted privilege; by taking away from him for the time being some highly prized plaything; by withdrawing their affectionate regard temporarily, or pretending to be themselves deeply grieved at his conduct. The

method must be determined by the temperament of the child. The one which is engrossed in the possession of things will have to be met on the basis of his own interests and be compelled to suffer a denial of such treasures. The one who is self-conscious and sensitive to the smiles and frowns of those about him will suffer more deeply from mental anguish if some matter of affectionate attention or favor be temporarily withdrawn.

The Selfish Young Member

Excepting in the case of identical twins, no two children of a given family are ever alike. The older they grow the more different they become. Each one calls for a special program of management. Whenever there are two or more young members in the same family one of them is likely to manifest a case of selfishness which requires special treatment. It is wrong, both to this child and to his brothers and sisters, to permit his aggressiveness to continue taking an over-share.

Perhaps the best way in which to cause the selfish child to put a check upon himself is to request him to act frequently in the capacity of an unselfish servant of the family. For example, see to it occasionally that he serves at

the table, attending to the wants of all the others before he looks after his own. Have him attempt to restrain himself occasionally and show that he can stand back and let others take the first choice of any prized objects to be divided among the children. Arrange frequently that he shall do some menial work for his mother, or that he shall practice some kind of self-denial for the sake of his sister. Thus put the selfish child through many acts which have the outer appearance of unselfishness. Treat the matter as if it were a part of the natural, expected course of events. Even though your selfish boy may whine and complain under the reasonable requests here specified, if you hold positively and affectionately to such a program he will in time come to his senses, and find not a little pleasure in the performance of altruism.

The Reticent Boy or Girl

Quite as frequently as the selfish child there will appear among the members of the ordinary family the sweet-spirited unselfish one. Here, again, is a case which calls for special treatment. The reticent child deserves a defender and promoter from the very beginning. He is certain to suffer from the abuses of the more aggressive

brother or sister. Under conditions of ill-management the reticent child is inclined to become a recluse and to miss many of the valuable lessons that pertain to a free mingling with those of his age. Rather than endure the rough taunts and jests of his more aggressive companions he will probably slip away into a corner and out of sight, where he may enjoy his books or playthings undisturbed.

Teach the reticent member how to defend his rights and how to obtain his share of things. In order to accomplish this purpose it will be necessary to proceed in a specific manner. He especially needs the practice of doing the right thing for himself until that begins to seem natural. So, there must be pointed out to the unselfish one what share he must take of things, how he must speak and act under each changing condition, what he must say to the others by way of a defensive statement, and the like. In short, the general idea, which has been urged under the last two headings immediately above, is this: You owe it to your children and to society to transform their eccentricities so that they will fit agreeably into the common crowd. The selfish child must be made unselfish through practice of the ideal of altruism; and, conversely, the reticent child

must be made more aggressive through the practice of certain specified forms of selfishness.

Teaching Self-Dependence

Children learn self-reliance in the same manner as required for learning anything else, that is, by practice. By slow degrees the reins of authority must be let out to them. They must be encouraged to initiate their own actions, and to make their own decisions. This really means that the act chosen to be performed must contain an element of interest for the young performer. So long as your child is merely carrying out requests which have no meaning to him you may expect him to perform mechanically. However, by selecting tasks related to his own playthings, his own desired acquisitions or his own problems, you may slowly lead him to take over the management of himself.

Force of character and self-reliance are thus developed out of one's own projects. Give the ordinary child or young person a real problem occasionally, assume the attitude of a seeker after advice, and thus really find out what is in his eager young mind. Again, it will prove very effective to give the boy or girl the position of actual leader in the performance of

some routine work. In case you are dealing with a boy, ask him how to rearrange the garage or the back lawn, how he would add to their attractiveness, and the like. Likewise, frequently ask your girl to give suggestions as to the improvement of the appearance of the house arrangements. Encourage her to originate new plans and devices for getting the routine work done. Ask her occasionally to give you a hint of how she would plan and furnish a house of her own.

Looking Ahead for Tomorrow

Inculcate in your child the habit of planning his work in advance. It is the foreminded person who finally becomes master of his own destiny. To project the mind forward to definite situations and acts is to create conduct successfully before it is really materialized. The vision is in reality nothing other than a form of faith. With the child as well as with the adult, it is the "substance of things hoped for and the evidence of things not seen."

The parent will easily observe two types of character relative to the matter of forward-looking. There is one class of persons who never seem to know what is going to happen until the act is finished. They are never ready

to meet a common situation, nor are they prepared to withstand anything like a shock of surprise. The person who lacks vision, or ability to see in advance the outcome of his undertakings, is inclined to worry and to suffer from extreme nervousness. On the other hand, the person who sees clearly the outcome of the ordinary routine duty and undertakings of the day, is usually prepared to meet them with calm and clear judgment.

But, again we must remember that children will learn to visualize their work only through practice. What is your task for tomorrow, my boy, my girl? Can you see in your mind the teacher, the other pupils, the lesson outline, the part which will probably be assigned to you? Can you, in your mind, hear your own voice in the act of reciting tomorrow's lesson? Can you see yourself on the playground with the other children and hear many familiar voices of the happy children playing about you? Thus you will question your child briefly at evening, giving exercise to the imagination and to the visualization of his movements for the morrow. You will be careful to lead his mind to act through not only the eye, the most used instrument,

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but through all the other sense organs. He will soon learn to enjoy this peculiar exercise almost as much as he would a game.

The Older Teach the Younger

In a family containing two or more children each one becomes a sort of instructor of the others. The older, especially, may be made a valuable teacher of those younger than himself. For some reason children are far more inclined to notice the behavior of other children than they are of adults. That being the case, you have the maximum of interest whenever one child observes the conduct of another. Probably an untrained child teacher is in some respects more effective than the so-called skilled adult teacher. Probably our difficulty in securing the attention of the learner in the ordinary schoolroom situation is connected with the fact of there being a natural line of separation between the consciousness of the older and that of the younger generation.

Wherefore, the parent will render a double service to the children of the household whenever he arranges that one of them may be a teacher of the others. It will be found, also, that the child teacher is a very willing one and will give greater attention to the matter

of his own instruction after he becomes conscious of his responsibility as a manager and leader of the others. In order to make this inter-relation of teacher and learner highly effective it will be necessary for the parent to take up each task or project in a very careful manner, omitting details at first and following simplest of outlines throughout.

Growth Through Imperfections

The thoughtful parent will understand that the child must enjoy the privilege of making many blunders. We all learn through our imperfections. Even the class recitations of children should be largely matters of trial and correction. In case their recitations are practically all correct you may be assured that the lesson is too easy. So with home instruction. Let the child blunder away. His vision of the thing to be done is lacking in detail while the co-ordination of mind and hand is necessarily very imperfect.

It is the younger parent or the younger teacher who is most inclined to make the blunder of exacting the perfect recitation from the child. Suppose a five-year old boy is trying to make for himself a plaything; for example, a miniature cart constructed of sticks and spools. No matter how crude the finished

product of his tiny hand the effort should be regarded as satisfactory and practically perfect. Suppose a five-year old girl is attempting to make a garment for her doll. Now, it is far more desirable to give her meager guidance and let her blunder away, finally turning out whatever product her unskilled hand is capable of. Considering her age and experience the imperfect effort is entirely satisfactory. So with the older child, reciting in the class room. The teacher who really understands the significance of trial and correction will be not only patient but actually pleased with many of the crude recitation performances.

The Right to Inquisitiveness

Another prior right of the common child is that of inquisitiveness. His interest in things not seen may lead him into trouble occasionally. He may break a few valuable articles or disarrange the furniture. However, his right to investigate takes precedence over the rights inherent in mere property, either to be intact or to be arranged in a certain way. The three-year old who smashed his father's watch in order to "find the noise in it" was committing no wrong, from the standpoint of good pedagogy.

He was merely in the act of inquiring and learning.

Many children, naturally bright and inquisitive, become early suppressed by parents and teachers through constant prohibitions based on the erroneous idea that they should do nothing crude or wrong. The boy who thought that his middle name was "don't" was an instance of the childish mind repressed to the point of indifference or weak initiative. Many wise teachers of the young are studiously avoiding the direct negative prohibition, preferring rather to witness many blunders rather than much repression.

The Black Sheep

In the theoretic sense every family probably contains its "black sheep." That is, if enough children should be born in any given family there would at length appear one with a very odd or eccentric disposition. There might be half a dozen of the bright, tractable variety, and these followed by a seventh child with a disposition suggestive of the embryo tyrant or prize-fighter. Not infrequently young parents who have got on so happily with the first two or three children, have practically all the pride taken out of them through the belligerent conduct of

one making his appearance later. Human nature is considerably the same among the entire membership of any given tribe or race of people. There is enough inter-relationship to warrant the belief that practically all the dispositions common to the race are really latent within the nature of every member thereof. Almost any ordinary household is likely to have a child which will manifest the eccentricities infrequently appearing within the individuals of the tribe.

It is not really disgraceful, therefore, in case a sort of young rogue should be born within the membership of a comparatively quiet and peaceful family group. At times this eccentric child is really a blessing in disguise. He is so different from the others that he is capable of starting many new lines of activity, both offensive and defensive. Not infrequently the birth of the child of difficult management sends the parents hurrying back to the books on child psychology in order to learn new rules whereby to handle his case. If they will only persist in their efforts the trial will prove helpful, both to the child and to the parents. We may be assured that the father and mother who must handle the case

of the stubborn and belligerent member finally becomes much chastened and subdued as well as greatly enriched in their store of wisdom and sympathy.

Trial and Testing

Finally, to conclude the chapter, we feel inclined to admit that there is no fixed set of rules for the management of the ordinary group of children about the family circle. Practically all the way it is a matter of trial and testing for both generations. Not a few of the methods applied by the parents will fail and must be withdrawn. Again, out of much wearisome blundering there will often be discovered a scheme of management of a difficult child which is worth far more than any preconceived idea about the affair. Under normal conditions, therefore, it may be said in truth that the parents and the children of the progressive household are all alike active members of a valuable school.

A combination of patience and persistence furnishes by far the best cue to success in the management of a family of growing children. It is the over-submissive, very plastic child which is likely to take your instruction at a mere glance. It is the more promising child, usually, which will resist guidance until he

can see some justification for it, and then he will probably yield with considerable reluctance. The strong, self-reliant personality is a thing to be grown through a long period of trial and correction. It is indeed a matter worthy of great rejoicing if parents may finally live to see their maturing sons and daughters clear-minded, clean-hearted, self-reliant and inspired with high ideals for the achievements of their own adult careers.

CHAPTER IX

THE MAKING OF HOME APPARATUS

It is advisable for parents to assist their children in the creation of practically all necessary play apparatus. The undertaking may prove slightly difficult at first for the uninitiated, but it will increase in interest and become even fascinating after one has had a small amount of practice. The cost of the home-made playthings is negligible, while the necessary materials are easily obtained.

The Creative Idea

In the construction of play apparatus—or in case the child should be making anything else of a material nature—let the parent proceed under the assumption that the young performer is fundamentally creating his own character. A certain fourteen-year old boy was given the task of building a tool-house on the back end of the home lot. At the beginning the father said to him substantially: "Remember, my boy, you are not merely building a house, you are building a character. It is your attitude of mind and your interest in the work—it is your vision—

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which I am watching more than anything else."

It may be said, also, that children become far more interested in their own crude creations than they do in any finely constructed, ready-made materials. A rough-hewn sled or wagon made by the unskilled hand of a ten-year old is more valuable than the highest priced, ready-to-use plaything of this same nature. A few carpenter's tools—saw, trisquare, hammer, drawing-knife, and the like—will suffice for the purpose at hand. A workshop can be arranged in the basement, attic or outhouse. During the summer season an open shed is best, where there may be perfect freedom and the minimum of interference.

Observe Racial Interests

Marbles, dolls, kites and tops are creations of the common childhood of the human family. Every normal child possesses an inherent right to enjoy these materials of ancient origin to the fullest extent—not merely for the sake of the amusement which they may offer him, but for the sake of participating in so much of the inherent race conduct.

Marbles is one of the oldest games participated in by children. No one seems to know

when and where the first game was started. However, at a certain season of the year you may expect this boyish sport to break out with passionate zeal in practically every ordinary community. Have your own boy get into the game. Assist him in procuring all the necessary marble equipment to make him happy and effective in holding his own with other young players. It is good for the father himself to knuckle down to this interesting game occasionally—a good way to get acquainted with the boy and a good way to hold his confidence.

The doll is another ancient plaything still in use throughout the entire world. During all recent times at least, little girls have used this instrument of happiness and love. The mother should be far more concerned about the doll question for her little girl four to nine years of age than about the clothes question for the same girl. Not self-consciousness, but rather the turning of the mind to some absorbing object of attention and work—that is the normal mode of behavior for the age here considered.

There are really three distinctive ages of dolls for the growing girl: the John-and-Jane age, the pink-cheek age, and the rag-doll age.

The tiny tot of either sex is fond of a mere doll form, with arms and feet and the semblance of a head. Merely something to throw around, to call a familiar name and to regard as an animated creature, is entirely satisfactory for the time being. But, somewhere from five to six there must be substituted a doll of comely appearance, one with pink cheeks, store clothes and other equipment all ready to use. The attention of the child has shifted from the thought of mere life and response to the thought of physical attractiveness. During this second age of dolls your small daughter will frequently be seen in the company of one or more others of like interest. These now imitate the mothers whom they see upon the street with baby carriages.

The Rag Doll Laboratory

The rag-doll age is one of extreme interest and significance for all concerned. The correct manner of procedure for the mother is now to obtain the mere doll form, all stuffed and ready to use, but with no ready-made habiliments. Then, the happy young possessor should be encouraged to pencil the features as carefully as she can, and finally to ink them over. The next step is to make the garments. This childish effort

should continue through a period of weeks, and with increasing interest for all concerned; for here we have the first true age of the creative art. When the rag doll is finished it is a thing much to be admired, chiefly because of the fact that it expresses the soul of the child and hints prophetically at a time when the little one may be a woman grown and perhaps a real mother.

The Group Interest In Playthings

During the two or three years preceding the 'teen age your child will show a marked tendency to seek play companions. Conversational powers are now developing rapidly. Probably nature is at work upon the practice of speech forms as well as practice in the use of playthings. There will be many questions, many comparisons and many words of comment passing between the young social companions as they deal with their play apparatus. If you do not chance to have a playmate for your child, by all means borrow one. Doubtless there will be neighbors who likewise are in need of such an exchange of favors.

As stated above, children learn rapidly from one another. The inventive genius of each will tend to supplement the lack in the others.

Three little girls, all creating their rag dolls at the same time, and as a social group, will turn out a far better product on account of this exchange of suggestions and stimulation of a common interest. Boys likewise become interested in social companions who may help them enjoy their games and sports. The same give-and-take relations will obtain as was outlined in discussing the girl problem. However, boys are less agreeable than girls in the matter of a community interest in play and playthings. They are more fond of bantering, quarreling and contending. Sometimes a lively fight will grow out of their disputes.

Apparatus for Climbing

Children of both sexes are instinctively fond of climbing. Whether this predisposition dates back to an ancient day when our ancestors lived in trees; or, whether it is merely Nature's way of compelling children to engage in a valuable form of exercise; as to this matter we do not need to decide. Climbing strengthens practically every large muscle in the body. The arms especially require the development which this invigorating exercise can best contribute. To toughen and harden the tissues of the arms during the age of childhood probably means a better con-

dition of health throughout the years to follow. The child or adult of undeveloped biceps is likely to suffer from retarded circulation and lowered vitality. It is, therefore, highly important that the parent give both the boys and the girls of the family full opportunity for the climbing exercises.

A large spreading tree on the back lawn is worth more to the small children than a half dozen pieces of fine furniture in the house. In fact, many velvet carpets, soft cushions and downy couches are conducive to stupor and laziness for the young generation—precisely the opposite condition which the spreading tree would contribute. Unfortunately, not half the families can afford the luxury of a large tree for the children to climb. Indeed, probably not half of them have even so much as a back yard upon which the children might play. However, the exuberance of child nature will force itself to the point of some kind of expression. Healthy children will climb something if you give them the slightest opportunity. A small ladder is a fair substitute for a tree. Some kind of climbing arrangement may be constructed at the back porch, even though one is compelled to use the fragments of a pine box for the purpose.

A light, five-foot baby ladder to be used about the walls of the living room may be made for the three-year old tot by any interested half-grown boy. The mother need not fear that the child will injure himself by falling. Indeed, children scarcely ever fall while in the act of climbing, except as they may be disturbed by someone calling to them in fear and excitement. Also, it must be borne in mind that the bony structure of the child's body is so green and elastic that there is little danger of a fracture.

A single strand of rope, suspended from an eve or other high point is a splendid climbing device. If practicable, this should be arranged in the form of a "swing-off" that will give something of the effect of a long pendulum. The longer the suspended rope the wider the amplitude of the pendulum and the greater the joy for the children. A sack partly filled with grass will make a suitable seat for the swing, and prevent falling.

A Baby Swing for the House

Any adult member of the family may easily construct a baby swing for the two-year old, which will prove a valuable piece of apparatus for his instruction and for relieving his busy mother of his care dur-

ing a part of the day. The seat of this valuable plaything is one foot square, the size of the end of a common egg box. The swing is suspended by four strands of rope fastened to the corners, and the child is held in by short strips of wood attached to the ropes, front and back and on the two sides, about eight inches above the seat. This swing may be hung in the doorway or upon a firm, level beam. It should be suspended low enough so that the little one may get in and out without assistance, and may touch with his toes so as to swing himself unaided. Thus he acquires independence.

The swing is one of a family of playthings all of which embody the experience of falling through space. The sliding board belongs to this group and is a valuable adjunct to any household containing little children. A smooth board ten inches wide, rubbed down thoroughly with ordinary floor wax, and arranged at an incline of forty-five degrees, is substantially what is wanted here. The upper end may be fastened in the forks of a tree or otherwise, and it may be reached by means of an improvised ladder. In summer time the sliding board should be placed outdoors with the lower end in a sand pit, if practicable. Of course, one may purchase a more attractive

sliding board than the one described, but perhaps the child will not enjoy an expensive one any more than he will the home-made pattern.

A trolley glide may be constructed with little effort and expense. From seventy-five to one hundred feet of very heavy wire will be needed. Secure one end at the base of a tree or firm post and the other at such a point as will give an incline of about thirty degrees. Perhaps the roof of a porch will suffice for the jumping-off place. Two small pulley wheels attached to the same beam of wood, one foot in length and with a rope suspended beneath, will constitute the balance of the apparatus. The grass sack will again serve for the seat. Parents will find the trolley glide an object of intense interest on the part of their own children, and very probably it will attract many others from the neighborhood.

The Outdoor Playhouse

In case there is a small space of vacant ground about the residence, the outdoor playhouse is a most valuable device for the ordinary small child. This may be constructed after the following plan: Erect uprights as if the purpose were to construct a small building, say, eight by twelve feet or ten by fourteen feet in dimensions. Box up

the base with ten-inch material and fill to nearly level with sand. Instead of walls inclose the structure with heavy, square-mesh wire. Make a gable roof, using any material that will keep out the rays of the sun and turn off the mass of the rain. Of course, there will be left an opening for a doorway. Now, place sand diggers, wooden blocks of various lengths and perhaps a hammock or a small sliding board, within the inclosure. Many handy devices will suggest themselves to the constructors of this form of playhouse. The wire as specified will be suitable for the children to climb on the inside and for trailing vines to climb on the outside.

In case the outdoor playhouse is not practicable, some kind of playroom may be arranged within. Even an attic is better than nothing. The thoughtful parent will find a way whereby to give the child the needed advantage of a place to play, even if he is compelled to hang some kind of cage out at an upstair window, or to cut an extra opening into an unused loft.

Amateur Soil Culture

Every common boy or girl possesses an inherent right to play in the soil and to learn something about the

growth of plants. Give your small child a quantity of earth in a box, and a cup of water so that with these ingredients he may have the pleasure of making mud pies and other forms of imitative art. Procure a box of sand, perhaps with one side constructed of glass, and in this plant some beans and a few grains of corn. The child will take great delight in watching the behavior of the swelling germs as they appear through the glass. Even the parent might learn something to his advantage if he will but take a few moments a day and sit with the child as an observer of the awakening germ life. In case of such seeds as beans one may almost see the changes and growth, of the roots, the stem and the flowering plant.

While many families are entirely shut out from such an opportunity, it is a rare advantage for the small child to have the privilege of growing a miniature garden of his own. Even a plat four or five feet square is far better than nothing of the kind. Occasionally there is a parent who has sufficient ingenuity to construct a large, deep box, fill it with rich earth, and so provide a baby garden for the little one. Occasionally, where there is ample space, the family is enabled to make real gar-

deners out of the growing children and thus to impart an invaluable interest to their awakening personalities.

In concluding the chapter, may we be permitted once more earnestly to urge that the normal growing child must have his full share of playthings and play opportunities. There is no business concern or other affair of the family of greater importance than this. The necessary cost of such provisions is so trifling that expense is not a sufficient excuse for neglecting the matter. Crude home-made playthings, the creations partly of the parent and partly of the children themselves, with a touch of interest and a dash of enthusiasm—these are some of the essentials of a very satisfactory play center within the precincts of the ordinary family.

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MEN OF TOMORROW

CHAPTER X

PURSUIT OF OUTDOOR PROJECTS

While they are small the home is the central plant in the education of the children; but as they grow older, it becomes a sort of central station of control and direction. Or, to phrase the matter differently, the home is not all in the house; it is where the children may be found, provided they are acting under its influence. Not merely to have them within its confines and to keep them there, but often to send them out on a mission of learning and of acquiring desired experience—that is the duty of a standard home in relation to its growing members.

The Call of Nature

Parents must realize that during a considerable term of years, their children belong to nature and the great out-of-doors. To deal sympathetically with this inner call to the wild is to win the affections of the child and to give him that balanced character of physique and mentality most conducive to a promising career.

Strangely enough, a great many parents fail to grasp the deeper significance of the hunger of childhood for outdoor experience, while they are inclined to regard the disposition as perverseness or mere wantonness. Perhaps the first step for the parent to take in dealing with the matter is to regard the call to nature as pointing toward a necessity of training and development rather than toward a mere indulgence in pleasure. The outdoor life of children is not for the sake of the fun but for the sake of the fact; it is not to be accorded them in order that they might have a good time, but to make assurance that they will have a good character.

It will help parents to understand how to deal constructively with the outdoor problem if they will but recall that childhood is to some extent a recapitulation of the conduct of the race. Our ancestors lived in forests and mountains. They made their homes in caves or in crude lodges constructed out of the materials lying about free for the taking. They dealt first hand with the woods and streams and the unbroken turf. They subsisted upon the products of untamed nature. Now, children are lured to these primitive situations and things.

For a brief period of years a boy is far happier in a cave than in the finest of modern apartments.

Not only must we as parents recognize the right of our preadolescent boys and girls to deal first hand with the crude things of material nature, but we must plan as definitely their outdoor life as we do their indoor life, and their schoolroom recitations. Children have a right to camp, to hike, and to make extended excursions into the woodlands, over the mountains, and out upon the waters. Only the limits of physical and moral safety should be thought of in planning these outings.

Household Conversation

We have now reached an opportunity for the parent to provide for the child an outline of the life more abundant. No happier topic of household conversation can possibly be thought of than that of some proposed outdoor picnic or camping in the woods. It is the topic of intense interest which elicits the best conversational powers on the part of the children and adults as well. Here, therefore, is a splendid opportunity for home instruction in the language of the informed and enlightened. The outing to occur in physical form ten days hence should begin now to

exist in the mind and emotions of the prospective young picnicker, and should fill his dreams with the most charming of anticipations.

It will be noticed that the period of intense interest in the life of out-of-doors is one of withdrawing from materiality. The world of the child was once filled with things to have and to use; now it is filled with projects and possible achievement. A new degree of self-satisfaction has dawned; the heart beats stronger and firmer than it did hitherto; the mind and body now seem keyed to a pitch of approximate excitement; a new and stirring drama in the individual career is now being played. But, parents of education and refinement—forgetting their own childish disposition—are often inclined to be shocked at the manifest crudeness and savagery of their children turned loose in the open.

One way to bring refinement into the heart and mind of a child is for him to follow impulse and instinct and blunder away until his efforts naturally take on the higher forms. Children naturally take to the water as well as to the earth or the soil. If managed properly they will readily learn to swim and to row. Safeguard them against the shock of

fear and danger and they soon become very much at home upon the lakes and streams. Our true mission here as parents is not to hinder but to help; not to grant our children their outdoor life as a matter of pleasure, but to provide it as a required exercise. We must see to it that they acquire and learn mastery over the elements, such as water and fire; just as we would have them master the subject-matter of language and science in the schoolroom.

The Barbarous Ages

In a rough way children must be accorded opportunities for passing briefly through the primitive, barbarous stages of wood, stone, fire and water. It is a strictly educational procedure for children to construct their own shacks and crude huts out of trunks and branches of trees. It is likewise a valuable exercise for them to learn to build miniature dwellings and shops out of the stones that may be gathered from the hillside. For them to know how to build a fire, how to bank it so as to save the live coals, how to prepare food in an outdoor fireplace, how to manage a prairie fire or forest fire—all this is most valuable information for any young boy or girl.

Then, there is the construction of such things as dams and caves. We can do much for the health, the pleasure and the force of character of our boys and girls if we patiently take the occasion to help them construct a dam across some small stream and perhaps to place a miniature water-wheel. Again, we may add greatly to the character, the vision and the philosophy of our boys and girls if we indulge them constructively in the making of caves. The observant parent may often see the nine-year olds and ten-year olds burrowing into banks and under cliffs as if their very lives depended upon the effort. Now, here is a divine hunger in the heart of the young which must be met by a joyous response in the heart of the parent or some substitute teacher.

The Mastery Over Nature

It is a sad commentary upon the character and understanding of parents who may see fit to scold their children for desiring to build caves, when they ought to be encouraging them in this joyous undertaking. The father who can spare an hour or two per week to help and inspire his own children and their playmates in the construction of a good cave is doing much to win the permanent respect if not the affection of such children.

Out of all the crude behavior outlined above and insisted upon as necessary for the children there will come at length mastery on their part of the common forces of nature. How different the diverging ways may in time become. To keep a child in and restrain him from his natural call to the wild; to keep him bent over books and housed in close rooms while the inner boy lures him away to the hills—to treat a child in such manner as this amounts to a serious repression of certain natural tendencies and finally it leads to some kind of perversion. The child who is restrained from his rightful outdoor conduct becomes something of a timid and cringing personality. Instead of being master of the elements, like wind and wave and fire, he is fearful of these things and perhaps acquires a permanent habit of shuddering at the thought of their destructiveness.

Now, let the parent consider the constructive possibilities here. That is, let him anticipate the larger and fuller life to be acquired by the boy or girl who enjoys his full experience in dealing with the elements and finally learns many ways whereby to subordinate them to his purpose. The child so experienced

acquires a sense of worth and a feeling of supremacy over the ordinary difficulties of our common life.

The True Scout Age

At the age of about twelve the boy especially—and perhaps quite as truly the girl—takes a somewhat new turn in his interests regarding the outdoor life. The age of romance or chivalry is now hinting of a new kind of achievement. Not merely acting in response to the rough things of outdoor life but acting in teams and organized groups begins to have significance. The camp life, the hike, and the outdoor stunt must now be performed partly for the sake of the credit and honor of the group. Certain standards of accomplishment are set; certain grades of achievement must be met; but all this in consciousness of a relation to one's fellows. For the first time in the individual life human relations become intensified and the right type of behavior makes its appeal from within.

Perhaps you have had experience in admonishing a ten-year old boy who behaved immorally when he seemed neither to heed your advice nor to desire to please you. But, after he has advanced two years, having entered the true scout age, you will perhaps find

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him very determined in his effort to act in a manner that is acceptable and pleasing to the members of his troup or gang. By far the greatest natural influence in the life of a twelve-year old is the appeal of his troup members who live up to certain agreed standards of behavior. The parent who fails to take advantage of this peculiar type of inner convictions as to what were right and proper to be done, is certainly missing one of the greatest opportunities to deal in sympathy and whole-heartedness with his child. To ignore the strong bond of fellowship and loyalty between members of the scout troup is to break down some of the connections which should finally bind the individual life into a powerful, self-reliant personality.

Give the Scout His Day

No matter who the parent is or where he lives, the scouting experience of his child must be regarded as a fundamental part of normal home education and character development. Something may be omitted out of the schoolroom course; the arithmetic lessons may be shortened and the history recitations condensed, but the various stages and grades of the scout training should have their full quota of time and attention.

However, it is understood that the essence rather than the mere formalities of scouting will be conducive to best results. The parents need not master the scout manual or be able to give the examinations for the different grades, in order to perform his full duty to the child. It is the outdoor experience, as defined above, for the child of the slightly younger age, which we must keep in mind for the scout. The only new and distinctive elements is that of troup loyalty and of reaching standards necessary to meet the opinion and approval of the troup members.

Girls Take to Scouting

Not only parents but the people in general have been slow to appreciate the idea of treating girls as young human beings just the same as they do boys. At the age of twelve to fifteen girls take to scouting very happily, and they should have their turn in the field and forest. Perhaps the exercises out-of-doors should not be so strenuous as those engaged in by boys, but they should be of practically the same nature—hiking, climbing, boating, camping, and the like.

There are two or three excellent organizations intended to take care of the outdoor interests of girls; such as, the Girl Scouts, the

Camp Fire Girls and the Girl Reserves. The parents should allow their young daughters considerable freedom of choice in joining these orders. However, no girl will find it an advantage to unite with more than one of them. The Girl Scouts organization may be designated as an adaptation of the Boy Scouts movement. The Camp Fire Girl organization feature more particularly the romance interests and includes more of the symbolism and poetic aspects of the younger girl personality. The Girl Reserves is the name of a branch of the Young Women's Christian Association, and it gives more attention to the religious phases of the young life.

Keeping Close to Nature

The person who conducts the excursion and picnic outings of the young scouts should keep in mind the significant things of nature. It is quite as easy to give attention to the rocks and roughly to the geologic situation as it is to ignore these matters and keep the mind engaged with trivial things. Even the busy father or mother, who takes a turn as leader and guide, may direct the thought of the boys and girls to the interesting aspects of the natural scenery. By calling the attention to actual arrangements

and formations along the banks and cliffs one may initiate a life-long habit of scientific observation.

The elements of soil culture will not be found a difficult matter to present to the eager young minds. How did the soil get here? Why is it thin in some places and deep in others? Why does it vary so much in color and apparent texture? Is Nature at work today producing soil? Are there any processes at work destroying or wearing away the soil? Why does vegetation grow so abundantly in one soil and so sparsely in another? Such rudimentary questions as these will stimulate an interesting and valuable discussion, if rightly introduced by the leader of the ordinary camp-fire group of young people.

Not to Abandon The Home

The central purpose of this text on home training of the young is not being forgotten. Whatever the parent can do, or, through his influence can have done, to make the child more fond of his own life is a direct contribution to the building up of the family. We must use every worthy means for making the home life of the children happy through the exercise of interests of their own. Now, in order to accomplish this valu-

able purpose it is wise to introduce a considerable amount of the outdoor types of conduct, as insisted above. Every valuable lesson learned here on the part of the boy or girl brings him back to the family circle an enriched soul and satisfied more fully with the arrangements of that household.

Similarly as was suggested for teaching the things of the soil, may the parent call the attention of the child to the things which grow out of the soil. If one can but name the ordinary familiar trees and shrubs while he points them out one by one to a group of happy young picnickers; if one can specify briefly as to the definite purposes which trees and plants serve in the economy of human life and progress—then he may in the true sense be considered a teacher as well as a guardian and guide of the young.

Discover the Elements

"Hath the rain a father? Or, who hath begotten the dew?" Thus inquired one of the sages of old, and it is well for us to make a similar inquiry of our children. Without having had any advanced or scientific course of training, a parent may teach ordinary boys and girls not a little of value about the wind and the rain. How to

know the relations of the wind to the rain, or the changes in weather; how to observe the significance of the wind in drying the soil and conveying seeds from place to place; how to deal intelligently and fearlessly with destructive wind storms; how to understand the origin, the significance and the immediate consequences of rain—endless questions of this sort can be brought into the outdoor conversations of children without necessary inference with their fun and amusement.

Then, what a vast panorama of interest and inspiration for the young mind which is successfully turned toward contemplation of the movements of the sun and stars. Parents are inclined to become too prosaic and too mature of fact in the midst of their strenuous routine work. To drop the drudgery forthwith occasionally and to turn to a contemplation of the behavior of the cosmic bodies is indicative of a growing mind, and is most refreshing for the ordinary parent, as well.

It requires very little learning, is simply a matter of adult wonder and inspiration, to lift the thought admiringly in the presence of adolescent boys and girls while one expresses his delight at the great world order manifested in the starry firmament.

Finally, the mind of youth must be invited to consider the deep and mysterious aspects of our common earthly existence, as suggested by the great out-of-doors. Any ordinary child may at one educational stroke, as it were, be fashioned into a sort of poet, dreamer and philosopher, without detracting one whit from his ability to use his hands in the performance of common work, or to use his brains in the study of the common lessons at school.

CHAPTER XI

THE SEARCH FOR HIDDEN GENIUS

The waste of talent or latent genius in the ordinary child is likely to be a little less than a tragedy. Unless the educative processes are begun very early and continued very systematically, many of the larger possible achievements are practically certain to remain forever shut in for want of an opportunity to express themselves.

Time and Talent

It is time rather than talent which is likely to hinder your child from becoming the strong, able personality which his inherent nature warrants. Parents should not be misled by the current report that the majority of the children of today are born inherently weak or mediocre. But they should go to work courageously and cheerfully to help bring the latent genius of their offspring into active expression. The ordinary child of the ordinary parents possesses ten times more latent talent than time and circumstances will allow for calling into service.

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MAKING GOOD USE OF HIS TIME

Let us but stop to consider what the foregoing statement means. For example, you have a little girl five years of age. In the line of needle art alone she could be taught to knit, to crochet, to hemstitch, to embroider, to do plain sewing, to do special and fancy sewing, to trim, cut and fit garments, to patch and mend—in short, to spend an interesting and useful lifetime in this single form of human service. But there are as many as a score of ways whereby your little daughter could be taught to spend her entire career quite as happily and quite as effectively.

Now, turn to your five-year old boy of ordinary talent. He could be instructed to work in wood alone for an entire lifetime, rendering useful and remunerative service to his fellows—plain carpentry, joinery, finishing, mill work, cabinet-making, saw mill employment, lumberman, special manufacturing, and all of the like, in an endless variety.

Then, your small son has inherited equal talent for learning to work in stone, brick, concrete, pottery, and the like. In any branch of these he might spend a half century of learning, of achievement and of profitable service to his fellow man. He possesses the talent for

all this mastery of learning and of performance sufficient for a life period twenty times longer than the span of years supposed to be allotted to man. It is the limitations of time and the pressure of circumstances which cut off the possible use of the inherent ability of the ordinary child rather than lack of ample talent—it is this condition which narrows the actual scope of individual learning and accomplishment of your child.

A Call for Reverence

Therefore, rather than pity your child, with the thought that he is perhaps inherently dull and weak, give thanks to the Great Author of our common nature that your little one is a rich storehouse of potential learning and accomplishment. Then, set to work with zeal and reverence to help him actualize as much of his potential ability as time and occasion will permit. If your child is in a fair state of health and fairly sound of body and limb, that is a sufficient foundation on which to build a worthy personality.

Make the days and the years count. While your child's mechanism is tender and plastic; while his mind and its variety of manifestations are in the stages of eager interest and

desire; while the body and the mind are so quick in their responses—with all this flood of opportunity at your disposal, assist your child to acquire a mastery of his own life.

Look deep into the unfolding infantile nature and try to observe the marvelous rhythm in the tiny growing personality. Notice first the so-called vegetable life—how with a beautiful regularity the little one tends to partake of food, to sleep, to take exercise and to eliminate its waste materials. Notice, again, the slowly awakening consciousness—the seeming curiosity, the baby intelligence and wonder, the use of the sense organs, the dawn of reason, the spasmodic emotions, the signs of memory, the development of cunning and higher intelligence.

Find the Whole Child

The idea here to be emphasized is this: If the parent is to learn how to search out the hidden genius in his own individual child he must first learn to observe the miraculous unfolding nature of the child in general. After one has caught the idea of the living, awakening young personality; after one has learned to discern the rhythmic, dramatic manifestations of that thing which we designate as human life; after one has learned

to behold no less than the hand of the Creator at work fashioning the character of the little one "created in His image"—then, whether parent or not, he will be in a position to discover the individual genius of childhood.

The tendency today is too much in the direction of decrying our common childhood. There has been such a large volume of writing and speech suggestive of a kind of modern decadence of the race and a sort of slow degeneracy of our common offspring, that many parents are prone to regard their own children with a sort of disgust or disappointment.

Now, it is time to call off all this overworked cry of despair while we as parents turn to the thought that our children are sent here as expressive of God's love and of His challenge to mankind to go on and work out its own destiny.

Observe Others' Children

If you would have a happy home, free from jealousy and envy, free from bitterness and strife—learn to see the good in other people's children. By attempting to exercise love and devotion to your own and that to the exclusion of others, you lose the breadth and depth of understanding necessary for the full enjoyment of the opportuni-

ties inherent in parenthood. In order to be enabled to love your own intelligently, you must learn to love those not your own at least moderately.

Or, turn the matter around. Learn to see the divinity and the awakening beauty in boys and girls of other households and those playing about your own family hearthstone will awaken that much more easily your tenderest emotions of love and sympathy. Also, the parent who really learns to observe the awakening talent or the hidden genius in his own and others' children, will find little spare time for singling out the so-called faults and weaknesses of the younger generation. He will understand that the adverse critic of the common childhood about us is in fact a person who judges without knowledge of the common facts of human nature.

Real Genius Early The younger parent may be mistaken in what looks like budding genius in the younger child. Often during the pre-school years—especially the shut-in, over-attended child—the little one will become very much absorbed in such matters as drawing or clay modelling. However, this usually proves to be a transitory interest such

as any common case would develop under the circumstances.

The deeper vein of genius is more pronounced and persistent and is likely to show up with a strong dominence during pre-adolescence. The genius that is to prevail in the life finally needs only the occasion to start it and no special effort to keep it going. Indeed, the effort to stop it or hinder it usually meets with little success.

But true genius is very much one-sided and single in its purpose. After the child has developed to the point that the parent feels assured of a permanent and unusual interest in something worth while, then, the immediate talk of training is to give a general course to support the narrower practice.

As a rule, the young genius is not versatile in his interests or general in his outlook on life and society. There is a tendency, therefore, to neglect everything but his one talent and to lose a part of the value of that because of narrow training. To hold the special talent in check for a while, giving it only the rudiments of practice; to bring up the so-called fundamentals of common education and have the child in question pass the test in all of these; to see that the young genius learns

to play with common children, to do a certain amount of routine duty about home and to mingle socially with those of his age; in short, to give him the essentials of an all-round, democratic personality—that is the immediate task of the proud parents of the budding genius.

Recently a fifteen-year old high school sophomore girl was discovered to possess remarkable potentialities as a singer. She was taken to the great city to be trained under the ablest of artists. But the first three years of her education, as now planned, were to consist largely in mastering the interests and the subjects pertaining to a normal life in common society. Many of the high school subjects were to be finished, certain foreign languages were to be taken up and a regimen of strict living and discipline was prescribed.

Allow for Shifting

In the search for the hidden genius in our children we must make generous allowance for shifting of interests. Many parents engage in bitter quarrels with their sons of the 'teen age simply because these youths refuse to buckle down to some kind of occupation in which the parents themselves have an unusual degree of interest. However,

interest and enthusiasm can not be transferred from one mind to another. They come naturally from inner desires and personal familiarity.

There is a pre-school period of transitory interest which is often mistaken by parents for real genius. Then, there is a second spasmodic tendency of the kind likely to occur at about the beginning of the college period. In the choice of a school for their young high school son or daughter parents often commit the error of considering the social advantages and the reputation of the school rather than the peculiar need of the young entrant. If a boy's genius calls for a mathematical course of some kind, it is certainly a serious error to send him to a school of journalism, for example, simply because such a course is popular.

Can Genius Be Created? Perhaps one child in a hundred is a "natural-born genius"; that is, he manifests from the first a predisposition to follow some particular life course. He is a sort of victim of a narrow, intensive course of thinking. But the created type of genius, that is, the bright talent which may be quickened through intensive training and made finally to dominate the career—such a quality of mind

is very common among the young members of an ordinary household and among the pupils of an ordinary school.

As a matter of fact, it is the created genius upon which the world depends for the great mass of its achievements. Parents may well rejoice in case they have a son or daughter who shows up in this interesting class. The talent which so stands out above the other as to warrant its indulgence as basis of the life work, may then receive the first consideration in training. Along with that more pronounced quality there may always be found sufficient interest in the rudiments of learning to make the well-balanced personality an easy accomplishment.

Preserve the Sanity

What we must aim at as parents is to inculcate within our children that force of character and that singleness of purpose which will make for general sanity. The individual must finally know how to move with the masses or else become detached and far less significant to the institutions which make up our civilization. No special case of genius must be thought of, therefore, as merely belonging to the child out of whose nature it springs, or to the family with which the child

belongs. The genius of the individual, to have any high degree of significance, must be accounted as belonging to society.

It is precisely this reversal of the traditional point of view—this idea that the genius of our child is to become a humble but happy contribution to the good of all—it is this idea of service which will finally contribute most to the integrity of the home, the school, the church and the other institutions which tend to bind together our progressive civilization. It is the idea of putting something into the common treasury of good rather than taking something out, which tends to exalt the office of parenthood and to make it seem altogether worthy of its necessary sacrifices.

Rightly understanding the matter, therefore, we will never feel inclined to boast of the conspicuous talent of our child, nor will we attempt to show off his brilliancy to a superior advantage. The child himself will soon catch the spirit of our higher ideal as to his possible contribution to the society of tomorrow and all will receive a due share of the honor of his genius.

Is Persistence a Genius? Parents should attend sharply to one matter which we have well-nigh overlooked in this interesting discussion;

namely, the thought that possibly persistence in effort is a peculiar type of genius. "Not genius but hard work is the secret of my success." Thus we often hear it stated by a person who has already made some kind of notable contribution to science or learning. Inquire carefully into his life history and you will probably find that he is expressing the full truth. That is, he began his career with the mental inheritance of nothing more than a predominant talent in the line of his present achievement, plus a marked tendency to remain faithfully at his appointed task until something worth while came out of it.

So, this cheering counsel may be offered to ordinary parents. If your child manifests ordinary talent; and, if through diligent training you may finally inculcate in him the habit of persistent application, then he is almost certain to reach in due time a high level of achievement. Again and again we have known the plodder type of child finally to overtake the one which starts with a brilliant explosion of enthusiasm but which cools off or gives up too soon. After all, we must look to the steady, persistent worker to turn out the greater part of the mental, as well as the industrial, prod-

uct. The child who finally learns diligence and persistence may be considered as potentially a valuable asset of society.

Finally, keep your child always in touch with common life, no matter how brilliant his budding genius may appear to be. Teach him to wear plain clothes and to get service out of every garment before rejecting it. Teach him to enjoy simple food, and to realize that what he puts into his body as fuel is food for the soul as well. Teach him to enjoy plain surroundings and inexpensive furnishings about the house, that he may appreciate the serviceableness of such things rather than the cost. Teach him to appreciate plain, earnest people, giving him the idea that it is the personality rather than the possessions of a man, which counts for most. Teach him to do his work with simple equipment, investing him with the spirit of close application and earnest accomplishment.

CHAPTER XII

THE DISCOVERY OF THE SPECIALTY

No matter whether there may be two or ten children in your household, each of these deserves to shine in a light that may be made to emanate from his own soul. Somewhere within his wide range of talents, active and passive; somewhere within the depths of his emotions, there may be found an active, creative type of energy peculiarly his own. Try to discover this potential ability and put it to work. Try to find some small but interesting thing which each child can do just a bit different from the practice of all the others. Thus you may make use of one of the most reliable secrets of an interesting home life for all the members of the family.

Many Talents Involved

It would be possible to make a list of a score of abilities to perform some individual act, all within the range of the talent, active and latent, in your children. Then, you could combine any two or more of these possible applications of the head, hand

and heart and continue to multiply them endlessly.

In the simple matter of playing about the house, little children early manifest peculiar types of performance. The four-year old boy may become an adept at some acrobatic effort, and he should be recognized in this. The six-year old girl may string up a tiny harp of silk thread stretched between clothes pins; and for this she deserves your special appreciation. A third child may prove himself a reliable little caretaker of all the playthings; and he, too, deserves to know that you are ready to appreciate and to praise him accordingly. Another boy or girl may show peculiar inventive ability in the construction of play apparatus and in the use of his own materials; and he most certainly deserves a conspicuous place in your mind and heart.

So this division of interests and peculiar adaptations may continue endlessly within the management of the children of the household. Each one may develop his specialty in play, in study, in some fine art, in the performance of small manual duties, and the like. Thus each child becomes not only individualized or distinguished from the others, but he becomes a self-conscious, living personality.

Call Nothing Mean

Whether it be in the class of amusement, fine art, industrial art, mental accomplishments or plain manual labor, call nothing mean or insignificant which one of your children is able to perform well. Praise every worthy accomplishment equally with the others. Distribute the recognition and the honors equally among all the young performers. Teach them the idea that all life is a sort of interesting stage and that we are all players upon it.

Music and athletic performances receive more than their share of attention, while handicraft and invention receive far too little. The parent can do much to improve social justice here. Consider, for example, the instance of a certain boy mechanic who recently won public recognition for his performances at home. His parents early taught him to do all the small repair work, such as mending loose screens and broken latches. They also encouraged him to invent new devices for use about the house. Now he does this work so ably as to have been recently cited for honors at his school.

Another boy, twelve years of age, has invented a revolving clothes line which elicited the admiration of an entire neighborhood of

apartment dwellers. By means of a stretch of ropes and from old bicycle wheels he has made it practicable to swing the garments from the back alley from the third story porch. The invention is good enough to patent. This same boy has also devised a picture hanger which challenges approbation.

Still another young scout trouper has invented a light, handy stepladder for his mother's bedroom closets and has so made accessible a large amount of valuable shelf room. Attracted by his handiwork three neighbors have asked him to duplicate the stepladder for their residences.

Girls May Shine at Home

Two young sisters eleven and thirteen years old have divided the home work so that each will tend to challenge the other for a model of excellence. They have each taken the responsibility of caring for one of the two family bed chambers. As a result of their conspicuous effort to brighten and beautify these rooms the entire house has been renovated, bringing added cheer and comfort to all the members of the household.

Another girl, barely thirteen, is the family "mender." She is allowed a certain amount of time and freedom from other duties in

order to be enabled to look after this matter. The parents are taking unusual pride in this small affair, while the young daughter herself is noticeably pleased with the attention which the simple accomplishment has brought her.

A girl of sixteen is the happy creator of a diary. For three years with strict fidelity she has daily recorded something in her little book. Now, the parents look to her to confirm the dates of the occurrence of past family events. A matter of great admiration is noticed in the fact that the practice of keeping the diary is training the daughter to think as well as to write.

Many Possibilities

So we might continue endlessly, resorting to both fact and fancy in the giving of a list of projects for making the home life of children more creditable. The idea is, that if a child is taught to do well some particular piece of work about the home, putting his interest and his individuality into the matter; and, if he also is given deserved praise and recognition for his achievement; then, the entire affair assumes the quality of a household virtue, a contribution to the well-being of the home.

There is little wonder that so many children seem to feel no tender regard for the homes which give them nurture. It is because they have little or no part in the construction or arrangement of the household effects. What you have no part in making or creating, that you are not inclined to love as your own. So with the young members of the common family. They may grow to maturity within the confines of a home and yet be little conscious of what its furnishings really mean or who placed them there.

It is possible to find a home task suitable for inspiring every boy and girl member thereof. Without having the advantage of a special schoolroom course in the subject, many a half-grown girl may be inspired to become a sort of amateur home decorator. By giving encouragement to this through the expenditure of a very small amount of time and money the parent may slowly transform an entire life. No ordinary girl is unhappy at home so long as her heart and mind are invited to co-operate in the planning and arrangement of the furnishings thereof. Not infrequently a very plain appearing girl may prove to be a veritable genius in the art of home decoration, and this fine quality may be the one instrumental-

ity which serves to connect her happily with congenial social company.

The Young Business Member

Test and try every youthful member of the family group until you have found something of a practical interest that will serve as a home enticement. It may be that one of your children can be easily developed into a reliable accountant. Give him the items of the household budget, keep him in touch with the family shopping and direct him in a simple system of bookkeeping. By such means you may conserve the family income appreciably and at the same time discover valuable human talent.

It is especially commendable that your girl learn how to keep an account of the household expenses. While it is perhaps correct to say that the men of the country earn the major part of the salaries and wages, it is more distinctively true that the women of the country spend the mass of these funds. If your girl learns how to conserve the small amounts which come into her possession you may have greater assurance that her home life to-be will prove more congenial and more easily managed. Also, it must not be forgotten that the woman of the household often proves to be

more of a business genius than the man. Any girl who can find time to learn to think economically while she is young and unconcerned about life's serious affairs may later find more than one opportunity to use her business ingenuity.

The Boy Mechanic Fathers are today spending thousands of dollars for the repair and care-taking of machinery, especially the care of the family automobile, which should be attended to by some youthful member of the home group. Too many boys are growing soft and lazy from riding overmuch in autos while the father's pocketbook continues to grow lean through the expense of keeping the car in condition. The boy of high school age who knows nothing about keeping an automobile in condition should not be permitted regularly to ride in one. If he were compelled to walk a few miles per day the exercise would improve both his mind and his muscles and would tend to induce him to take up the study of the mechanism of the auto sufficiently to know how to keep it in repair.

If the father of the household is engaged in business wherein is used any kind of ordinary machinery it is usually advisable to teach the

growing son to use this equipment. Put your boy into the shop or factory, especially during the vacation season, and thus give him an opportunity to develop his physique and to acquire a knowledge of the details of some kind of machine. The average high school youth is too soft and negative. He is not especially master of anything. For him to know how to run a lathe, for example, is sufficient to give him a sense of mastery as well as an incentive to go on and apply himself to something else worth while. Every time you teach your boy to master some ordinary machine or to handle the commodities of an ordinary commercial establishment you enrich his personality and strengthen his foundation for a permanent career.

Caretaker for Children

It is highly commendable to teach every growing girl how to handle little children. If there is not a baby in the family at home, arrangements can be made nevertheless for her to borrow one from the neighbors as a sort of laboratory material. Even the mother of affluence and refinement should plan that her twelve-year old daughter learn the rudiments of child tending. It is not a matter of mere preliminary training in

thought of the serious duties of future motherhood, which we have in mind here. It is rather the right of the ordinary girl to satisfy her instinctive desire for intimate acquaintance with the heart of childhood. For your girl to know how little children behave is an assurance that she will love them and ever notice their behavior, no matter what her future career may prove to be. To understand human nature, to know how it unfolds and grows and to appreciate the meeting of character—this is a sort of prior right of every earnest young soul.

Food Production

Since the millions of mankind must be fed daily in order to live, an army of people must be engaged constantly in the production of their food materials. Teach your boy or girl to grow a home garden and thus accomplish a double purpose; first, that of reducing the expense of feeding the household; and, second, that of training a child in one of the most fundamental of industrial disciplines. It is pathetic to see the helplessness of some families who live either on the soil or adjacent to it, and who nevertheless go half hungry from lack of intelligent ability to bring nurture out of the ground.

There are girls whose finer nature will respond more readily to the practice of working in an amateur home garden than to the practice of performing on the family piano. Any art proves to be a fine art if it brings fineness out of the soul. A small vegetable garden at the rear of the house with a nicely arranged border of flowering plants and with the heart of your half-grown girl happily attuned to the task of growing some food stuffs for the family table—that is a picture which might conceivably inspire the genius of an artist.

Thus actuated by a sense of duty and justice to all, the parent must persist in his search for the hidden qualities in the life of the children. Some practical home duty must be found, which will help to awaken dormant instincts and at the same time will tend to bind all in a happy household unity. Not scoldings, admonitions or moral suasion will suffice to make children more fond of their homes, but something of an enticing nature to undertake; something that will give the young member a sense of his own value to the entire group—this sort of provision will contribute to the life more abundant of any ordinary member of our young family group.

CHAPTER XIII

THE QUEST FOR SOCIAL EXPERIENCE

The full significance of home life probably never dawns fully upon parents until their children arrive at the age of adolescence. Usually it is a comparatively easy, routine affair to hold the family together in a working unit so long as the children are small and not inherently lured to outside entertainments. But the first disruptive or explosive effects of the adolescent instinct are not infrequently both startling and baffling to the parents to whom such a crisis is new. Ordinarily they believe that something unusual, perverse or peculiar is happening to their child. They are inclined to regard his behavior as out of line with common standards and they often fear that public knowledge of his actual conduct might bring reproach upon their household management.

Watch for the New Awakening

It is an old, old story, that of the parent of the newly-awakened adolescent boy or girl secretly fearing that his child is running amuck. However, the sup-

posedly "strange and terrible" behavior of their child is but a repetition of one of the most interesting dramas in the life of growing humanity. Not merely their own, but every normal child behaves in like manner, at least during a brief period.

What we call adolescence is an accompaniment of marked organic changes within constituting the rearrangements of puberty. Hitherto behaving in a frank and innocent manner, the young boy or girl now shows a tendency to secrecy and shyness. There is a marked disinclination to remain in the company of the parents or to seek confidential advice from any one within the home circle. By understanding that adolescence is a distinctively disintegrating force parents will be enabled to get on far easier with the management of their youthful sons and daughters. It would seem that Nature's definite purpose here is to break up the old home life rather than to foster it—just as if providence had looked forward to the time when one family should dissolve and give place to others of the succeeding generation.

It has been said that the parents who can manage their own child during the adolescent period are prepared for any other emergency

of home management. Almost anything of a serious nature may be excepted to burst out of the center of the young life at this peculiar time. In the typical case the conversations between parents and offspring now become loud and turbulent. Radical differences of age and interest give assurance of quite as radical disagreements. Sharp debates, angry disagreements and long drawn out contests for supremacy now constitute the normal order of events. Up to this point the parent has easily ruled over the conduct of the younger generation, but now the young person himself comes into line for his share of experience in the practice of self-direction and self-government. The parent who pauses sufficiently will naturally conclude that the child is here coming into a new inherent right, the right to rule over his own behavior.

Human Nature Demands Respect

Considered in the proper light, human nature will have its way and the deep human instincts will prevail over conduct. Instead of reguiding the new independent behavior of their young adolescents as something wanton and disruptive of the home influence parents should regard with sympathetic interests the fact that

their child is now disposed to take matters in his own hand. Let the awakening nature prescribe the general course of procedure. Offer little interference but much guidance. Look ahead for the ultimate purposes of the new urge of the young dreamer and make his next step toward a career interesting and charming to all alike—that is perhaps the ideal way for parents to regard the behavior of their adolescent son or daughter.

When we look deeply into the matter we find that the secret dream of some kind of love affair is the subtle force which is now moving the youthful son or daughter to action. It is now little less than a tragedy to enforce the old childish order of household events upon the conduct of the awakened love dreamer. The duty of the parent, on the other hand, is to make out an entirely new program and to determine that he will enjoy every fresh item that may enter upon the scene. In the main, resistance on the part of parents is now futile while co-operation is potent with many possibilities of fine accomplishment. Perhaps it may be said that the first step necessary in dealing successfully with the adolescent child is to realize that there has been born within him a new and independent spirit

and that he is entitled to full confidence and respect in his efforts to take over his own self-management.

Learning the Ways of Life

As never before during his existence, the adolescent boy or girl is swayed by a desire to get out among the young crowd, to mix and mingle with those of his age and to test their responses to his own behavior. For the first time he is now conscious of being a member of the social order. Nature seems to demand that he give the first consideration to the responses of the other members of his own youthful group who, like himself, are conscious of moving in a world filled with people. It is the age of social sensitiveness—of shyness, bashfulness, remorse, self-scrutiny and other forms of emotional interest in ones social behavior.

Parents should recognize as a prior right of the young adolescent a full series of opportunities to mingle with the crowd of young lovers. They should carefully plan his social experiences to the end that he might become acquainted with every class and variety of worthy young personalities. It is the free-for-all matching of wits, jesting, laughing, and challenging of one another which serves best

to enrich the young, unfolding personality with reliable knowledge of the manifold aspects of human nature. Rightly managed love dreams of the adolescent do not mean that this new tendency will disturb the peace and security of the household, but rather the converse. Continue the practice of asking your boy or girl to report frankly his experiences and impressions while mingling with the young crowd; train your youthful son or daughter to come with confessions of the heart throbs and disappointments which may surge through his emotional young love life—thus you will not only preserve the integrity of your home but you will render it far more interesting and significant.

Honor the Loyalty of Youth

The loyalty of the fifteen-year old belongs first to the young of his own grade. If parents would only start out with this assumption the management of the young love dreamer would at once be made easier. Recognize this peculiar inherent right of your child, make it plain to him that you desire to help him to form friendly attachments and to mingle happily with other youths, make him understand that you will always deal constructively with his peculiar

point of view—this is the only safe and sane method of maintaining intimate relations with the fifteen-year old.

In proportion as you recognize the prior right of youth to be loyal to the young crowd, you may expect to win his affections and good will. Such an exchange of favors makes assurance that your young son or daughter will remain sufficiently attached to the home influences for purposes of his guidance toward a happy career. Nature now demands that the young individual be recognized as an independent personality, as having ideals and purposes of his own. The day of stern authority and strict obedience is past, while the age of reason and argument has begun. The very fact that you recognize the right of your child to explain his own point of view tends to challenge him to take over his own management and to make the best possible advancement toward a career.

The parent who manages his child in the manner suggested above, who will admonish and argue but always recognize the point of view of the young member, who will be careful never to destroy confidential relation—the parent who will thus maneuver with his youth-

ful son or daughter may expect far-reaching results. The affection and devotion of the child will increase with the years. The home in which he acquired such a valuable lesson will become more and more the center of a sacred memory.

Learning the Ways of Society

Under proper conditions the home is a center of advice and direction for the youth who is setting out in quest of his first social experience. No other institution can foster the mating interests of the young to such marked advantage. What is needed for the time being is an opportunity for a liberal amount of blundering and for much trial and correction. If the situation is a normal one the "green" youth will make his share of social blunders. Frequently he will return home grieved, perplexed or despondent over some bit of his own social conduct which appears just now to him to have been a serious mistake. He said the wrong thing, wore the wrong thing or somehow made what he calls a "break." As a consequence he is under deep self-condemnation and he needs a confident to whom he may pour out his exaggerated tale of woe and become reassured. The father or mother—or, better were it both of these—

should now step in and give sympathetic counsel.

If arrangements are what they should be, the young social aspirant should scarcely know when he begins in any formal way to keep company with those of the opposite sex. His first act in the drama of love-making should be constituted of the informal give-and-take which may be observed at any intermission period of the ordinary high school. Here you find him participating in the conversations, contributing his share of the fun and nonsense, while he perhaps watches furtively a certain young member of the group who secretly means more to him than the sum total of all the others. Occasionally you will observe him to stop for a blushing remark to this attractive young friend; but, with a tendency to imagine that all eyes are watching he will usually pass quickly on his way.

So the home-observed and home-directed program of social experience for the youthful son or daughter will continue bit by bit until the emotional young life at length acquires full self-management. Shyness and timidity should be worn away by degrees. The bashfulness of the young lover is a valuable

asset. It stirs the emotions, exaggerates difficulties, sends its victims back frequently for wise counsel and turns the mind toward self-accusation and self-improvement. Someone has well said that a young person can not be induced to take up the management of his own career until he becomes deeply involved in a love affair; and then you can not prevent him from doing so. The temporary self-debasement of the young lover is one of Nature's greatest devices for initiating struggle and for compelling self-reformation. Parents may expect their youthful son or daughter to come home frequently weighed with a load of despondency and perhaps showing much hatred and disgust toward themselves. The one easy and reliable cure for such a dark view of life is through favorable comparison. Typically, the child states his case by describing and exaggerating his weakness or failure. Your method of relief is the converse; that is, you immediately and emphatically itemize his strong points and his virtues, showing how favorably they compare with the other young of his group. He enumerates his losses, you emphasize his gains, and shortly the cloud of despondency is lifted.

The Choice of Social Companions Through a knowledge of the mind and the normal interests of youth, the parents may exert an increasing influence over the choice of social mates for their young. The constructive plan is never to denounce or to reject any real or potential friend of your boy or girl, but rather to create in the young mind a set of ideals which will tend to take care of the individual case. For illustration, if your girl appears to be taking up with a seemingly worthless young man, you will not help the matter through the use of denunciations and "ultimatums." If you offer positive objections to the new-formed friendship, or cast direct slurs upon the one whom you would have rejected, a reaction precisely the opposite from the one desired is likely to obtain. The two will review their mutual problems together, will condole with each other and will naturally join in an effort to defeat your wishes concerning them.

The indirect method of exerting a subtle influence over the mind of your youthful love dreamer is the only one which promises positive results. To return to the instance of the objectionable young visitor, instead of condemning him outright you first speak a word of abstract approval of his personality and

then you proceed to exaggerate his objectionable qualities. If you can show truthfully that other members of the young society likewise disapprove of him you will gradually win your case. As a rule a sixteen-year old will take a secret pleasure in keeping company with the one to whom his parent offers abrupt objections, but he will quickly give up his intimate friendship for the one who is disapproved by the public opinion of his youthful companions.

Conversely, the young person is always anxious to keep company with one of the opposite sex who is popular with the members of the entire group. The parents can accomplish not a little by way of turning the mind of a young son or daughter toward a desirable social friendship, provided they will exercise patience in the matter of indirect management of the case, as was described above. They will minimize the points of least attractiveness in the character of the one under consideration and will center the attention upon the virtues and more desirable qualities. They will especially seek to report as much as possible by way of favorable public opinion of the ideal young desirable candidate for the love friendship of their son or daughter.

C. Underwood & Underwood

LET THEM PLAY TOGETHER

Teach Your Girl to Know Boys Again, it is urged that the home must be thought of as an institution of learning for the youthful members now participating in the first stages of their social quest. Teach your girl to know boys, but do not expect her to acquire such valuable knowledge in the course of a few lessons. Every household should continue to serve as a sort of home forum, especially for the discussions of the topics which are dearest to the hearts of the young members. So, when the mating instinct becomes dominant in the life of your boy or girl its quest should serve as the center of discussion. Every youthful acquaintance of the family should be considered in the course of the home conversations, and during this give-and-take affair the informed parent will interject many a remark intended to hit a certain spot in the mind of the youthful learner. Without knowing the reason or the source thereof your sixteen-year olds will thus derive what appear to be their own opinions about the young crowd with whose members they are daily associating.

Through continuance of this subtle method of home conversation the parent may gradually influence both the opinion and the social

conduct of the youthful child to the full extent of his right to do so. However, a word of caution is advisable here. Fundamentally, it is the young person and not the parent who must choose the social companion intended at length suitably to become a life companion. Peculiarities of taste and temperament must have full respect here. There are reasons why such small matters as physical conformation or complexion should weigh heavily in the opinion of the young lover. Wherefore, we must show due respect to what might seem trivial from our own point of view.

Teach Your Boy to Know Girls

The fact that your youthful son suddenly becomes interested in girls does not signify that he knows a great deal about such interesting young creatures. The participation of the parent in this new affair of youth is quite as fundamentally a home problem as is any topic of class room instruction. Your boy will become informed on the girl question in practically the same manner as will be required for him to master his history or any other standard subject of study. That is, he must observe, investigate, perform some laboratory work and make a considerable number of "intelligence tests"

of a certain character, before he becomes able to make a wise judgment.

Similarly as was recommended above for the girl, it is advisable to manage the persistent mating instinct of the boy. The early love quest of the ordinary youth tends to be a rather savage or barbarous affair, with the gratification of animal desires as the dominant motive. The home instruction of youth can here accomplish a valuable purpose only in case there be thrown into the theme a considerable amount of the ideals of romance and chivalry. Seek to have your son derive out of the discussions in the home the best available answers for such questions as these: What is the real meaning of girl life? Why should a young man assume toward all young women the attitude of a protector rather than a despoiler? What is an ideal young woman—her characteristics and her attitude toward the common duties of life? May a young man so act in the presence of young women as to inspire them to do and to be their best? On account of their being regarded as potentially the mothers of a new generation, in what particular ways may a young man defer to the interests and the temperaments of the girls with whom he associates? Finally, what qual-

ities of health, of mind, of morals and of general disposition should be combined in the personality of the most commendable of young women?

Looking Toward Marriage

The slow progress of their youthful son or daughter toward the day of a happy marriage should be regarded by the ordinary parent as a problem of unusual interest and profit for all concerned. We must insist upon the idea that the home is not confined merely within a dwelling, that the home life is not a mere fixed existence but rather a developing project, that even the ideal home does not long remain such unless every member thereof continues to do his part. Wherefore, it is advisable that the purpose of an ultimate marriage on the part of the younger member of the family group should be regarded constantly as a highly important topic for household consideration. The best informed among us knows all too little about the difficult problem of happy married existence. So, any little that the least of us may contribute to the final solution of the matter should be highly acceptable.

There are several high points to be considered in the matter of estimating the worth of

a young personality. Not the least of these is the economic status. We judge a young man economically not so much by what he possesses as by the personal equipment which in time to come should prove to be the measure of his ability to acquire wealth and to use it constructively. Usually, it may be said that a young man who has little by way of money inheritance and much by way of willingness to earn his own way in the world—usually, it is the ability to produce and to acquire possession rather than the mere fact of property ownership, which fittingly measures the man.

As a usual thing it is wasteful for parents to shower rich possessions upon their newly-married sons and daughters. You can give a child wealth only in the proportion that he is able to manage and produce the same thing; and then, perhaps he will actually need very little free bounty from your hand. It is a matter of prime importance for parents to train their young early in the principles of thrift and business enterprise. Then, when marriage of a son or daughter is contemplated, the matter presents new aspects and should have the benefit of an entire new series of definitions.

Finally, to conclude the chapter, let us keep before us the significance of ideals. The right idea about the thing in the mind of a young person tends to the creation of the thing. Ideals, if referred to definite ideas, especially become potential in achievements. Teach your youthful child to visualize clearly what were good for his own conduct, what should constitute the character of the one worthy to be his life mate, what he and his permanent companion should do in order to become more worthy of each other, what standards of thrift, honesty, industry, ethics and religious behavior should be woven into the daily conduct—teach your son or daughter definitely to think of these important matters and he will slowly realize their value in his personal character. Thus, to a higher degree than has hitherto been defined we may make the home a school of instruction and inspiration for the youthful members thereof.

CHAPTER XIV

THE SLOW NORMAL DEVELOPMENT

Man has never yet understood how many years of existence on the earth should be considered as the natural span of life. Through intelligent care of the health and the morals we are slowly lengthening the common average. Disease and early decay are probably both indicative of our ignorance and neglect rather than any inherent race weakness. Some have urged that we change our ideas about the traditional three score years and ten and that we should plan to live at least a century of time. One prominent lecturer recently stated publicly that we really have an inherent mechanism warranting the claim of one hundred and fifty years as the normal life epoch.

Unexplored Nerve Centers

The complete functions and the inter-relations of the nerves within the human body have never yet been completely understood. But of one thing we are reasonably assured, namely, that there is allotted to each one a relatively long period of

elasticity. It will greatly assist parents in the solution of their home training problems if they will but regard slowness of development as being a matter of credit rather than one of demerit. As we go down the scale of animal life, beginning with man, we finally come to species which learn practically nothing during existence. These live by instinct and not by intelligence. Even animals as bright and active as guinea pigs have a very brief period of infancy; that is, they can be taught very little. White rats, for example, are higher in the intelligence scale and are able to learn not a few tricks during the period of physical growth. Baby monkies can be trained during a longer period.

But it is the human infant which seems to be entirely in a class to himself in the matter of a remarkably long period of infancy and a corresponding one of educability. The earlier authors on social science designated twenty years as the time during which the human nervous system remains plastic and open to the acceptance of new modes of conduct and new ideas. However, a new interpretation of the matter is now rapidly becoming current, namely, that the period of human infancy may be extended indefinitely. We grow old, be-

come victims of routine habit, not because of an inherent tendency to cease learning but because of an inherent tendency to cease trying to learn.

Is Old Age a Delusion?

The main issue here under consideration is to determine the relative value of the slow unfoldment of the character of the young, and then to decide whether or not it is practicable to seek to extend the period of education of the individual to an indefinite limit. Our implied decision has already been in effect that the slow unfoldment of the human personality is a matter very much to be desired, and that it is indeed advisable to hold up the ideal of indefinite youth, of the mind if not of the body.

Beyond a doubt, the mind grows and is kept young and virile through its use of new ideas, and it grows old and decrepit from habits of nonuse or thinking in a rut. The home training duties of parents here assume new and more cheering aspects. If the foregoing position is correct, then, to hurry the child forward upon his course of learning becomes a more serious error than traditional belief has made it. One interesting aspect of the theory of perennial youth is that of bringing rich

variety and frequent change into the daily consciousness of the young learner. The implied argument here is that we should teach a child to participate in all the standard types of human behavior, even though but a brief period may be given to each. For, to do so, is to lay a broader foundation for the endless spontaneity of thought assumed above as necessary.

We have had ample evidence of the fact that the child exploited by industry and denied the advantages of schooling, is quick to grow old both in body and mind. Also, we have living testimonials of the fact that to school the individual deeply and widely is to extend his freshness of thought and his grasp of the world's progress accordingly. It may seem a foolish suggestion but an increasing number of intelligent men and women now contend that the very thought of growing old is an erroneous race belief which can and should be done away with. It need not be said that the general acceptance of such a theory would bring profound changes in our general plan of education. For example, one important problem should be that of preparing for continuous youth rather than preparing for old age, retirement, or decrepitude.

However, it is not the purpose here to discuss the general philosophy of education but rather to outline some matters that can be successfully undertaken by busy parents in their efforts to train children in the home. Coming more directly to the point, therefore, it may be urged that slow going and blundering youthful training signifies a relatively long period of education and relatively high achievement in the end. Parents must learn to forget the short-sighted purpose of training their young for quick results while the major effort may be devoted to the laying out of broad lines of experience. The strong and powerful personality is an achievement of many years of wide experimentation with practical human affairs.

Interests Awaken Unevenly

The full nature requires many years for its out-blossoming. Probably the most intelligent of human beings comes far short of making use of all the larger possibilities of learning latent within him. Then, when we consider the situation of the masses, it may be assumed that the vast majority grow old and pass out of existence without realizing more than a small percentage of their latent capacities. What talents to train

and what ones to leave unused; when to regard a given interest as being at its best and how to exploit it while at the point of maximum emotional desire—these are practical questions for all thoughtful parents. Some children launch themselves in the world of knowledge chiefly through the sense of sight; others learn most clearly through the sense of hearing; still others show a superior intelligence when dealing first hand with material things; then, a few are at their best in the practice of abstract thinking and memory. The use of the senses, the judgment and the imagination; the use of the hand, the entire body or the pure intelligence—any of these modes of activity may predominate briefly during the early learning period.

One of your children may show early a predisposition to memorize readily and to recite his lesson texts most ably, while another may show dullness or retardation in these matters. But the second child may easily excel the first in the use of his hands. He may perform his work better and more willingly, may show a strong aptitude for invention and manufacture, and may far surpass his older brother in the management of his small business affairs.

Now, it is an error to believe that one of these children is normal and the other abnormal or unusual. It is also an error to assume that one of these two is necessarily brighter than the other. They are merely different, their brightness manifesting itself in somewhat opposite directions.

Somehow, the original public school started us off wrong in its idea of what constitutes smartness or high intelligence in the schooling of our young, and we have shown a tendency to preserve the error. The earliest school was instituted for a few select young men who gave unusual promise of intelligence, and who were educated for the purpose of themselves becoming intellectual and spiritual leaders. They belonged to the ministerial class, and their schooling consisted entirely in mental discipline. Thus the idea became current that educated men were those who could best use their minds while uneducated men were those who could use only their hands. However, some of us now realize that the man of mere intellectual learning may nevertheless be a very ignorant individual in matters lying outside his special course. Also, we have come to understand that a high degree of manual or in-

dustrial skill, together with a moderate amount of intellectual training, may render one worthy of a place of highest rank in common society.

Why Not Abandon Tradition

Why not have more parents willing to abandon the tradition that a worthy degree of learning must be confined to a mastery of text books? Why can not many become reconciled to the idea of giving to society learned plowmen, plumbers, potato growers and other high-grade individuals of the industrial type of classification? A report just now being given wide publicity and based on statistical research, contains the statement that not to exceed one-tenth of the population are inherently fitted to pursue a college course. With equal fairness it may be inserted that a smaller percentage of the most intelligent grades are inherently fitted to become successful farmers. There is nothing the matter with human nature. The trouble is with the traditional college course. It has never been made general. In only a few scattering instances has there ever been made a really honest attempt to make the collge serve the inherent dispositions of all the intelligent classes. The college has always been readiest

to serve the sensory types and slowest to serve the motory types. We have spent a thousand dollars for the advanced instruction of lawyers where we have spent ten for the advanced instructions of plumbers. Yet, the country needs more plumbers than it does lawyers.

Parents can do much for the cause of general education in the course of home management of their young by insisting that each and every child be developed in accordance with his more pronounced predispositions. Someone must contend for equal rights to all and special privileges to none in the making of public school courses of study. Someone must defend the boy who shows a distinctive lead in the direction of handicraft or common industrial performance. Someone must come to the defense of the girl who spurns the classical instruction and the mental gymnastics of printed texts but who manifests a deep interest in some line of practical household work, fine art, or what not. We should be entirely satisfied to have all of our children pursue the same general course in the rudiments. All should learn to read, to write, to make simple business calculations, to know a brief outline of general history, to know the main points of geography and to know the fundamentals of

civics and government. All of this common knowledge can be sufficiently imparted to growing children by the time they have completed the seventh grade, or the eighth grade at the latest.

To complete the brief academic course as outlined above, and that with mediocre percentage grades to his credit, is a sufficient foundation for an advanced education in any line. After that the young learner should be guided slowly in the direction of his dominant interest. The advanced course should offer him every possible assistance, but it should not be partial to him simply because he desires to enter one of the so-called learned professions. It is cheering to know that we are making slow progress toward this broader course of education and this ideal of rendering equal service alike to all ordinary types of disposition. If we continue the matter long enough we shall indeed have plumbers and plowmen who rank with preachers and professors in the class of high intelligence and gentility.

Repression of Childhood Desires

One of the chief dangers of overspeeding children during the effort to master the traditional school course is that of repressing desires which are potent in

some kind of valuable attainment. For example, the desire of a small boy to manipulate the soil, to propagate plant growth, and to manage a miniature garden may be easily pushed aside by the heavy pressure of the traditional textbook course. If we hurry such a child along, denying his interest in the soil its right to expression, then, probably the desire will become dormant, never again to be awakened. Then, a small girl may show the same degree of predisposition to, say, some-kind of needle art. Probably to indulge this childish interest to the point of ease and accuracy of expression will mean more for the future happiness of its possessor than any amount of instruction in the lesson texts. However, our usual method is to hurry such a child off to her schoolroom discipline and to push into the background her strong desire for the industrial art practice. Thus another instinct is perhaps hidden for all time.

Here again is the instance of a boy who persists in a sort of bookkeeping system of his own. At four years of age he is often seen sitting at the window, counting people as they pass, classifying them and otherwise showing a tendency toward the genius type of accountant. Once more, snatch the child away from

his hobby—perhaps the sure indication of high accomplishment—and smother his unique desire with the same old repressive course of school discipline. Recently there was outlined by a speaker the biography of a man who passed away in middle life permanently disappointed, but who left a final statement in effect that during boyhood he had been cheated out of his heart's desire and forced into an uninteresting career. This boy's early dream was to become a finished crayon artist. He wished to spend all of his spare time in his room drawing and sketching, but his father would not have it so. The child was scolded and roughly treated because of his disinclination to hurry through the traditional course of training. He was forced along in the old way but resisted every step, finally growing embittered at the injustice of it all. Now, much of the present-day cursing of society; much of the gnashing of teeth and groaning because of the world's unkindness; much of the failure, despair and criminal behavior which marks this age as one of extreme dissoluteness—much of all this misery may be traced back to some point in the period of childhood when a persistent desire was repressed and where future well-being received its knockout blow.

Mistreatment of Youthful Emotions

Following childhood comes the stormy period of youth. Parents, in their effort to administer the home discipline of their children, are still coming wide of the mark in the matter of dealing fairly and justly with the emotional desires of youth. They are still attempting to suppress, to hinder or to pervert the love-making emotions of their youthful children—most commonly by offering some kind of artificial substitute. You can not successfully traffic and trade with the soul's deep-seated desires. To offer a sixteen-year old money and other material possessions, or to heap around him all the books in the best of libraries is not even the beginning of a substitute for the expression of his youthful emotions as they normally grow out of his associations with the other members of his young society. If love dies at this age, all is lost. Parents may deceive themselves for the time being with the thought that they are really defeating the deeper purposes hid within the emotional young human nature; but sooner or later some violence or some agony must be the price paid for their folly.

Many a man hates the world today because he was cheated out of the expression of his

emotional desires during the period of his youth. Many a woman is filled with bitterness and hatred today, not knowing that her wretchedness had its beginning in the suppressions and perversions thrown in the way of a normal emotional expression during the 'teen years. So the world goes on with its round of turmoil and agony and human wreckage, but the groans and bitterness of our common existence might have been prevented in the main could our parents have understood better how to permit our youthful emotions to work themselves out through trial and correction to a reasonable degree of healthy satisfaction. But the old-fashioned parents would have none of this, and the newer generation of parents are themselves all too slow to appreciate the value of youthful behavior as guided by youthful emotions.

The Blight of Early Ambition

"It might have been otherwise." This expression, often heard, implies far more than it expresses in words. Our ambition to have a child shine in some line of work for which he has no predominant interest; our desire to become quickly relieved of the expense and responsibility of training him; our purpose to shove him to the top of

the list where he may more easily exploit his fellows—this sort of short-sighted and misguided scheme of home training has started many a budding young ambition toward a false goal and certain failure.

Excepting in the case of the very pronounced genius—and he must always be accepted as a very one-sided personality—the masterful mind is the one which has derived its resource and strength through a long, tedious period of growth and soul nurture. The ideal which we might well offer to parents, as a conclusion for the chapter, is that of willingness to see their child proceed slowly but sanely toward a goal of accomplishment which is never to be reached. It is not to arrive at some point but to keep advancing; it is not to derive any final knowledge but to continue in the acquisition of new knowledge; it is not to arrive at any given age of quiet and undisturbed possession of a certain amount of material wealth, but to continue both in the production of wealth and in the management thereof for the good of society—this may perhaps be stated as *the ideal of home management of our boys and girls.*

CHAPTER XV

THE BASIS OF THRIFT AND ENTERPRISE

The home is especially the most reliable institution for teaching the young to practice thrift and business enterprise. However, we must realize from the first that these matters are to be taught rather than caught. It is practicable, through the use of common-sense methods to teach your boy or girl the mastery of the essentials of business success, and that without scarcely making reference to the fact that he is pursuing such a course. The parent is to do the thinking and planning and the child is to do the acting. A set of thrift habits, the permanent possession of a lifetime, is here the reasonable goal of training.

Learning to Earn

First of all, teach your child how to earn money. Explain to him the manner in which money and property are created; that is, through the productive labors of the masses. Ask him to look at his own hand and thoughtfully question its ability to do some little thing that is worth paying for.

After your child has explained to you how valuable and reliable his hand is, and how it may be trusted to do things as the mind may direct; then, challenge with a request that the child produce the evidence of his claimed ability. Assign him a reasonable task, an errand or a household appointment which he can be expected to carry out, and see that he makes good with the undertaking. After the duty is finished hand the young performer a reasonable sum of money in payment therefor.

The point which needs emphasis here is the matter of teaching your child that he possesses within his own being the power and the capacity for earning money and for producing wealth. Do not be satisfied with merely a single illustration of your point. Continue to assign duties, allowing for a wide range of variety, while you also continue to reward him with a suitable recompense. A business-like method would be that of making a pencil list of all the available duties which might conceivably be assigned to your boy or girl as practice material for the purpose here at hand. The possibilities of one's own life must come normally through personal discovery. Your child will never quite understand that he can hoe the garden, carry in the coal, cart away

the trash, sweep out the room, make up the beds, prepare a simple meal, or what not—your child will never understand how easily and how joyously he can perform these simple duties until he has actually done so through the practice of his own hand.

Think what a relief it will be when your growing child finally discovers that all the necessary energy of producing the money and the other possessions desired by him, are hidden within his own being. Yet, that is precisely the conscious situation at which your child must arrive before he has taken the first reliable step toward successful business enterprise. Your boy or girl must learn to earn. This child of yours must know how to organize and direct his physical energy with the purpose of its becoming productive. In short, he must understand that the source of all wealth is resident within our common nature, and that all individual wealth must of necessity be evolved out of the applications of one's mind and hand to some kind of worthy performance.

The Child is the Standard

In the assignment of home duties to the child, with the idea that he must learn to earn, there is always a possibility

of perverted effort. While the young learner is held to the task of earning money, the aim is not the production of goods or wealth but the production of character. No matter what the age of your child, so long as he is immature in body and mind, the assignment of an industrial duty should always have reference to the demands of his personality rather than to the demands of material or economic increase. How many hours per day or per week should your child work? To what degree of fatigue should you hold him at his task? How may he be adjusted to each appointment so that the mind will intelligently guide the hand? In short, how may the work assigned to your child be strictly subordinated to his increased pleasure and self-supremacy.

To overpay the child for the work he does is quite as objectionable as to underpay him. Sooner or later the world is going to deal with him in its rather cold business way and in accordance with its strict business ethic. It will aim to give him what he earns, no more and no less. Then, why not introduce your child from the beginning to the situations of industry and business practice which he must meet in the end. Pay him a dime for a dime's worth of work, and a dollar for a dollar's worth. The

extra reward which your generous purpose may desire for him may be accorded through arrangement of his assigned tasks rather than through payment of an excessive sum for their performance. At least, before you can afford to be generous to your child in payment for his industrial performances, he must learn to be just in the fulfillment of the work assigned.

It is a fault of training and not of human nature that so many adults tend to regard manual labor as degrading and the industrial production of wealth as an assignment suitable only for underlings. The groans and the agony of many of those about us who live constantly beyond their means may be traced to the occasions of their childhood and youth when there was a failure to accord them their deserved industrial discipline. Manual labor is a joy to the man or woman of healthy mind and body, the one who has early been taught mastery over the plain industrial requirements of normal childhood. Work is not mean or degrading; manual labor is not drudgery or distressful in its effects, except as by early fault we have been taught to regard it so. It is more nearly the truth to say that work well mastered possesses a remarkable toning, cheering and recreative effect.

Learning to Spend

It is quite as necessary that the home instruction of children in matters of thrift include definite lessons in spending as well as definite practice in earning. In the typical, badly managed instance, the child is merely taught to beg for the money he desires in order that he may hurry away to some shop or store and exchange it for a coveted object. Under such conditions the ideas outlined above—in regard to the actual production of money values through expressed human energy—under the ill-balanced method here stated the child entirely overlooks production and over-emphasizes consumption. The usual method of teaching children to spend money is degrading to the personal character and disruptive of the better things in a well-ordered society. Unfortunately the habit of profligacy is learned quite as readily as thrift.

Therefore, parents will appreciate the necessity of imparting the home instruction in regard to spending item by item, precisely as any other valuable lesson is taught. After your child has earned his first dime by the sweat of his own little brow you may send him to the shop to try his skill at intelligent investment. Before he starts upon the project,

however, you will find it advisable to have him visualize in advance the definite purpose intended, including the object to be secured. Not only children but many adults "lose their head" whenever they step into a mercantile establishment displaying many attractive objects. These are led by impulse to purchase, not what they intended to obtain but what an unmanaged desire lures them to obtain.

Too much care can scarcely be exercised in the foregoing matter of setting up the child's inner defenses against the practices of the loose spender. The boy who explains to you in advance what he purposes to secure at the store, how much he is going to pay for it and what he is going to do with it, that boy already has within him the elements of the successful financier. Likewise, the girl who proceeds to the mercantile shop with her limited purse in hand and with a definite list of materials to be purchased and prices to be paid; that girl would make a suitable running mate for the boy referred to immediately above. This method of pre-visualization of the investment is perhaps one of the most reliable secrets of successful business enterprise. It is a depressing reflection upon our negligence of child training, however, to witness—as we

often must do—the many about us who show evidence of the habits of the chronic spendthrift. Business failure, chronic anxiety, dread of the future, and an endless variety of other forms of soul anguish are among the rewards that lie along the future way of all of the young class of profligates.

The more definitely your child learns how to spend his dimes, the more readily he will know how to spend his dollars. In fact, it is the reasonable use of his pennies, nickles and dimes which lays adequately the foundation for his future success in business. Although the spoiled child will whine and complain when at first you exact from him a reasonable use of his spending money, he will in time learn to acquire as much pleasure out of common sense spending as he will derive from almost any of the happy pastimes of childhood. It is a rule that we enjoy doing any commendable thing which we learn to do well. So with the spending of one's earnings.

Learning to Save

The third foundation stone of successful business enterprise is saving. And, again the home school of instruction must be called into service. Saving is another specialized department of juvenile

learning. The boy who can spend two or three hours among the stores and sweet shops and finally return home with a dime in his pocket thereby gives evidence of the promising man of successful business enterprise. The suggestions given above with reference to spending may be applied in some measure to the related problem of saving. The saving of money or the conservation of one's wealth is, first of all, a mental achievement. If you will teach a boy to save in thought or in vision you will experience little difficulty in teaching him to save in pocket or in purse. The thought is the father of the deed.

Here we have arrived at a point in our discussion which perhaps needs more than usual emphasis if not an extra amount of amplification. The concluding statement immediately above expresses an idea which suggests that the discipline of the child may lie fundamentally in the domain of mind rather than in the domain of matter. At least, it will be agreed that merely to compel a child to save a part of his money while he desires to spend it and earnestly wishes he were free to do so—to compel such performance through stern requests is little more than a bare formality and is not worthy of the name of discipline. It

is far from being genuine instruction. The deeper problem is to invest in the mind of the young learner, first, the desire to save; and, second, the vision of saving. Once that two-fold lesson is mastered we may feel justified in turning our child loose in society with a reasonable amount of his own self-earned money in his personal possession.

But the saving of money on the part of children implies a method of its further use; that is, a method of investment. There are many devices now serving acceptably for this purpose, like the penny savings bank and the school savings system. But in either case the overhead management of the affair rests with the parents. They must start their child upon a method of saving and keep him going until he has become confirmed in the practice and is fond of it. They must manage his baby bank for the time being, must later help him to open an account in the savings bank, and must teach him how to invest his savings in some kind of productive securities. Usually it is an interesting shock to the mind of the child at the moment of his discovery of the meaning of interest. It is a very real and a very stimulating lesson in his thrift education for him to discover that money properly in-

vested will work for him and produce an income practically as is done by the application of his hand. And, as a usual thing, after a child has discovered the peculiar virtue of possessing a small bank account and of having a small sum of money out working for him—usually, after this change has come to his mind, it is not difficult to keep him on the highway of ultimate business success.

Learning to Give

The fourth department of finance which your child should most certainly master, is that of learning to give. Too many otherwise good men and women meet all the other three foregoing requirements of business but fail signally in this one. To give is as much a virtue as the others and it contributes its equal share of life's choicest pleasures. Begin early in the matter of training your child to give reasonably out of his small accumulations of money—a penny for the tiny tot, a nickel for the next size, a dime for the older one, and a quarter for the youth. Thus the size of a gift may be gauged to the size of the child as well as to the size of his purse.

Again, the applications of psychology to the inner life will be involved in the methods of instruction. Not enforced giving but willing-

ness and even a desire to give, is the ideal of practice. Also you may expect your child to become fond of the fourth step of the amateur financier quite as readily as he has learned to enjoy the other three aspects of the subject. However, in order to make success an easy accomplishment, proceed as in other matters to lead the young learner through the various grades of practice. Explain why gifts are necessary, that honest giving blesses both the giver and the recipient. Explain how men and women are constantly engaged in building up institutions like schools and churches without thought of money payment for their services. Explain how the original settlers of any community or the builders of a great city have of necessity suffered and sacrificed in order that the succeeding generations might be blessed through their efforts.

As will be seen, the discussion here is meant as an argument to support the idea of the organization of the child's mind as a substantial step toward the management of his money. He must first understand the need and the justice of giving and he will then appreciate the lessons of generosity which we wish to impart. Then, after a brief period of practice in mak-

ing reasonable contributions, as his small purse may justify, your child will begin to find a secret pleasure in the practice itself. After that you may depend upon him to continue his new-found art of giving and to connect in a delightful program of successful business enterprise all four of the basic virtues of money management described above.

Payment for Home Work

The matter of paying children for choring part time work about the home is a problem which has never been even reasonably solved by the common parent class of the country. Some remunerate their children too liberally while others neglect the duty entirely. Probably farm parents have been more negligent in this respect than any other class. Many of the young of the rural communities grow practically to maturity without learning anything worth while about just and fair wage payments or what constitutes a square deal for the employment class. The boy who spends his first seventeen years working for mere clothes and lodging is not likely to be especially loyal to the old home place. He will follow the beaten trail and hire out for wages at the first opportunity to do so.

Probably it is best for all concerned to pay children for home work about as much as would have to be paid if outsiders were being employed. Also, it is advisable to arrange a regular schedule of hours and duties, to make an allowance of so much per week as a reward for "helping about the place" is too lose an arrangement. With such an appointment a child will become dependent. He will wait to be ordered to every little duty and will naturally slight the work so as to win his freedom as soon as possible. So, it is highly advisable that we deal with children in the same common-sense manner as applied to adults. The appointment which comes at a regular hour every working day is preferable, so that the law of habit may be brought into service. Naturally, you will not only desire to have the child perform his work willingly and well but you will be anxious to have him learn self-management and put himself to work upon the task each day without being reminded of it.

The ordinary excuse made by parents, in effect that they have nothing for their child to do, is not justifiable. With equal reason you might decide not to send your child to school, simply because of the inconvenience of doing

so. The instruction of children in work, thrift and business responsibilities is a fundamental part of their education. Someone must attend faithfully to the manner or society later must pay heavily for the fault. Wherefore, it is the parents' duty to arrange for an industrial assignment for the growing child whether or not there be anything easily available. However, there is always an abundance of work about the ordinary dwelling. Both boys and girls should be taught to perform all of the simple duties of keeping the house in order, taking care of the furniture, repairing breakage, and the like. In the usual instance the mother does far too much of this routine work and requires far too little of her children. By making a careful division of labor, assigning each child a regular duty, and by allowing reasonable payment for all such work carefully performed—it is by such a well-managed scheme that the thoughtful mother may conserve her own life forces and at the same time strengthen the industrial and business enterprise of her children.

CHAPTER XVI

THE OUTLOOK TO A VOCATION

The vocational direction of youth is a never-ending problem. Its necessity and difficulty are well implied in the fact that state and national governments have been expending liberal sums of money during recent years in support of a variety of guidance programs being undertaken in schools and colleges. However, after a considerable period of experimentation those high in authority in this special field of education are still uncertain as to what method is the most sound.

The Deeper Difficulties

Probably the parent class in general give more thought and effort to the vocational guidance of their young than to any other problem of home management. And, even though they deal first hand with the matter, they also report not a little dissatisfaction. The first deep difficulty involved here is that of adjusting the guidance properly to the awakening instinct. It is the general assumption of this text for home instruction

that you can not teach a subject with assured success until there is an inner call for it on the part of the learner himself. Everywhere, both in the home and in the school, youths are being compelled to take up a consideration of their own vocational adjustment before they come to the awakening of the vocational instinct. For that reason their attention to the enforced topic is cold and unemotional.

You can not teach a boy how to plow corn by compelling him to bend over the pages of a book descriptive of such employment. You can not teach a boy to love to work as a carpenter by merely verbal descriptions and pictured illustrations of what such business is like; nor can you make him fond of the appointment through mere praise of its value and virtues. Above all things else, therefore, it is necessary to wait for the instinctive desire for employment and business occupation. When that comes it is difficult to hold a youth back; but until it comes, it is difficult to force him to take any interest in the matter whatever.

The country at large is proceeding under a false and futile method in its effort to direct youths toward successful vocational practice. That is, the majority of the young whom we

attempt to teach the vocational subjects are not yet sufficiently matured to be interested in any kind of life work whatever. They are nearly all in the age of romance. Their day dreams are centered upon the social affairs and their emotional responses are practically all related to finding a suitable love mate. So long as the love-dream psychosis dominates the conduct of a youth his parents and teachers will make little headway in their efforts to switch his attention to anything like business employment or a permanent occupation. In order to appear interested and obedient he may make certain favorable pretenses but the whole affair is more or less dry and meaningless as will be shown by the meager results of the effort.

Nature Must Respond

Doubtless, many will be impatient with the suggestion here urged, namely, that practically all the vocational advice and guidance offered youths who are dominated by the love-dream emotions, is worse than wasted. If you force a child to pretend to love a thing when he honestly does not, you arouse within him a spirit of rebellion. All such instruction is artificial, to say the least in its favor. As was insisted above,

the one major duty of a trainer of the young during the period of social emotions is to follow the lead of nature and provide constructive social programs. It is fully as important for your sixteen-year old to know how to behave in every kind of social relation as it is for him to know how to secure employment and to enter upon a business career. Indeed, the familiarity with social relations is basic for the success of business enterprise.

The deeper changes in the attitude of the young toward life's normal interests are likely to come with suddenness. Not infrequently a father will call upon a vocational specialist and report his utter inability to interest his youthful son in any other subject than "going with the girls." Grave concern for the fate of the boy is usually expressed. However, one might as well laugh the matter off as a mere joke; for the person who really understands the inner workings of character unfoldment will expect the indifferent youth at an early date suddenly to take a sharp turn for the better. That is, the slumbering vocational instinct will awaken and demand satisfaction. Hence, we may today come into personal relations with a youth utterly unready and unfit

to be appealed to with reference to his life work; but tomorrow—a very few months later—the same young man may suddenly turn upon us with an urgent request that we advise him and assist him in some kind of business project of his own choosing.

The purpose in dwelling at unusual length upon the point here at issue is to attempt to turn the tide of traditional error of dealing too early with the vocational problem of youth. If we can but make clear the one significant point, namely, that the inner call of nature for vocational experience must proceed effective guidance, then our purpose will have been attained.

Experience of Prime Importance

Another difficult and fundamental issue in the vocational guidance of youth—and one not at all well met by ordinary parents—is that of pre-vocational experience. We are still pursuing the error of requesting youths to make a choice among a great variety of possible enterprises without the advantage of first having made some kind of test of those occupations. When in doubt, proceed slowly—that is the safest rule for all concerned about the problem of the vocational direction of any young person. It is better to

defer the decision for another year and occupy the time with a further testing and try-out of as many new lines of employment as may be available.

In the carrying out of the idea of vocational experience as being fundamental for vocational choice, perhaps the most reliable method is to arrange that the young learner experiment briefly with the so-called trunk-line enterprises of society. These have been named as soil production, manufacturing, and transportation. If we are to be perfectly fair and honest with our youth in the matter of their choice of a life work, we must first give them the advantage of testing at least the fundamentals of all the major lines of action.

It is a matter of very great advantage if your boy of the middle 'teen age can be privileged to spend one or two vacation seasons working on a farm or ranch; that is, if he has been reared entirely away from all rural occupations. City parents are prone to misjudge the matter simply because of the fact of comparative low wages being offered for farm work. The chief virtue, however, is not in the amount of money to be earned but the amount of experience to be obtained. One summer's

experience in wrestling with the soil and in the management of farm crops and farm animals may prove to be the greatest inspiration of a lifetime for your boy. However, it is altogether likely that such a charming call to duty will never come to a youth who merely reads about farm life from books or who looks out upon the farm scenes from an easy-cushioned seat in an auto or a railway coach.

Farm Training Requires Management

City parents will find it practicable to send their youthful sons to the farm, but every such undertaking calls for thoughtful management. There is always likelihood of a clash of interests, the farmer being desirous of crop production and the parents of the boy being centered upon the idea of character production. A considerable attention to the problem of placing city boys advantageously on the farm for their vacation employment, has made it clear that such youths may prove entirely worthy of their hire. So, the city father is advised to take up the matter of placing his son practically as he would any other business affair. First of all, let him make a rather extensive inquiry and secure a list of desirable places. Then, proceed to make a definite contract with the proprietor, includ-

ing in the agreement all the specifications necessary for safeguarding the boy's health and character as well as for the performance of faithful work.

It is inadvisable to look for a soft and easy farm position for your boy. One youth wrote from the city inquiring about a place where he could have "plenty to eat, little to do and frequent holidays." Give the farm owner to understand that your boy is anxious to undertake a man-sized job, and that he will prove himself worthy of the confidence. Also, it will please and challenge the youth himself to have you present his case as if he were both mature and able. Although the under-exercise of the school period may have made him subject to easy fatigue, the high school youth quickly gets into physical form under the ordinary strain of manual employment. For the first week, or such a matter, he will feel stiff and sore at morning; but, after that, his natural suppleness will keep pace with his eager appetite for food.

Two vacation seasons on the farm may be made to give your young son a practical taste of all the larger projects being conducted there. That is, he may learn to plant, tend

and harvest the ordinary crops; to help incidentally with the work about the orchard and garden; and to acquire a cursory knowledge of the care and management of farm animals. After this excellent variety of industrial experience has been wrought into the personality of your boy he will be in an ideal position to choose wisely a vocation, so far as the limits of farm employment are concerned. And, additional credits will be a strong physique and a new sense of worth to the world.

A Reliable Basis for Choosing

The matter to be emphasized here is that the plan of farm employment suggested above will furnish within its limits an adequate basis for the selection of a vocation. Farm life and general soil production, as is well known, have become differentiated into several highly specialized lines. There is the one crop farmer, the general farmer, the single-line live stock breeder and the combination of crop and animal production. Also, truck farming, gardening, floriculture, and other special lines furnish additional opportunities for the youth who is out in quest of a life work.

It always encourages thoughtful parents to discover that the accomplishment of one im-

portant purpose in behalf of their children leads naturally to another more interesting one. For example, the vacation employment of your boy on a farm may lead him to choose one of the foregoing classifications for his life work. Then, after you have discussed the matter carefully with your boy and have arrived at this important decision you will most probably reach the conclusion that he should take up a special course of preparation in some college intended for the purpose. Of all the real vocational guidance institutions in the country, probably the typical state college of agriculture stands at the head; for here the young men and young women are given theory, practice and inspiration in such well-balanced quantities as to ground them firmly in the preparation of a career. Barring death, accident and a very exceptional case, it may be said that the graduates of these institutions are eminently successful.

Girls Coming to Their Own

After centuries of neglect of the matter, and after having given her brother by far the greater advantage in respect to education in general, society has finally reached the conclusion that women and girls are in all respects human and entitled to

human considerations, as are men and boys. Without reference to our desire or pleasure about the matter, the girls and young women of America are showing a determined purpose to establish for themselves full economic independence. Now, there is more occasion for rejoicing than for despair in regard to this matter. We must not expect social customs all to repeat themselves and too continue unchanged. But of one thing we may be assured, that the human race is essentially strong and self-reliant and that it will continue indefinitely to attain higher and better things.

Since there is a marked determination of the girls and younger women of the country to enter practically all the economic lines of business now occupied by men, let us meet the situation in faith and assurance that valuable accomplishments will finally grow out of the movement. The alarm expressed by some that women will crowd the men out of positions and into poverty seems to have no reasonable warrant. There will simply be a readjustment. Even at this very date, with women employed as never before, there is everywhere a shortage of employes. Also, the warning that women in employment means fewer mar-

riages and smaller families is another waste of effort. There will still be as many families and as many children as are needed for the progress of society. In fact, there is today more probability that the earth is destined soon to be over-populated than it is to under-peopled.

Our conclusion is that parents should lay aside their concern about the trend of society or about the supposed dangers to the race and should devote the same amount of attention to the guidance of their children into the society which we now have and into a proper race consciousness. Wherefore, let us consider the pre-vocational training of the girl with the same degree of seriousness as we do that of the boy. Also, in general, the situation is the same. There are certain trunk-line occupations of women in which all girls should be privileged to participate briefly by way of experimentation, as a basis of choice of a life work.

Since tradition and custom have assigned women to the complex and manifold duties of caring for the house and the children, probably it is fair to assume that somewhere deep within the peculiar temperament of woman-

kind there is a dominant instinct leading toward such occupations. For that reason, if for no other, every normal girl should be privileged to try out briefly these traditional occupations. After that, she will be in a position to decide whether or not it is advisable to choose her permanent occupation within the field as tested. However, we have not met the demands of the situation fully when we have merely given a girl a brief amount of experience in the performance of the traditional work of her sex. We must be willing to have her tested out in all those additional lines of occupation which make a direct appeal to her interest and emotions. What are the masses of women engaged in today with pleasure and profit as a reward for their efforts? Whatever these may prove to be, that will guide us reliably in the vocational management of the ordinary high school girl. Perhaps the general class of farm industries offer few openings for girls and young women, but some of the specialized classes certainly do so. Then, there are many lines of manufacturing—where physical strength is not especially demanded—which are inviting to the feminine mind. As to occupations in connection with

the complex business of transportation, here, too, we may note many interesting opportunities for women.

The Right to Change Occupations

Probably public opinion is unfair to the young man or young woman beginning business, in its expectation that such a beginning will prove permanent. Parents will find it greatly to the advantage of all concerned to leave open the door of ambition and opportunity for considerable time after the young member has undertaken seriously his life work, and will grant their full acquiescence in any pronounced desire on the part of the young person involved to shift from one position to another. Many a young man who first enters upon the business of engineering, for example, may later discover a far more interesting occupation in some widely different field. Also, the young woman who begins with the definite purpose of teaching as a profession may later discover that office work or clerking is more nearly her choice.

"Now, my son, you are about to try yourself in a field of business of your own choice. However, I shall not expect you to settle down permanently for two or three years. You may even decide to change your course entirely and

seemingly to cast aside not only your present business but also the lengthy course of training which you took in preparation for it. Only the experience of testing and training can make you sure of yourself. Go on and find your way. Two or three years hence you will see the future clearly enough to be satisfied with whatever choice you then have settled upon."

The foregoing quotation expresses the central idea here considered. You may substitute the word "daughter" for the word "son" as the case may require, but the right to shift and change from one occupation to another should never be denied the young person who is out seeking a permanent business. A combination of experience and conviction will lead the way most reliably.

Exalt the Great Business Virtues

Parents can not well afford to overlook the duty of teaching their growing sons and daughters the significance of the great business virtues, such as honesty, industry, dependableness, courage and vision. Character is the first essential in any line of organized vocational enterprise. The golden rule is more than law of morals or religion, it is a fundamental principle inherent

in all successful business. To commit a son or daughter to the ideals of honesty and integrity while at the same time he is learning by practice a life work soon to be entered upon, amounts to a practical guarantee of his success in the chosen line.

Willingness to begin in an humble and perhaps underpaid position is also a mark of promise of the future man or woman of successful enterprise. Too many members of the young generation are planning to begin with the advantages and the luxuries which their parents perhaps spent a quarter century in reaching. Such young persons are more inclined to tire of their job and to decide that the best things have all been tasted while none any longer possess an emotional appeal.

It is especially desirable that young people acquire habits of honest thinking. For a youth to desire to give a full measure of service for every dollar that is paid him, to devote his energy to the carrying out of the purposes of his employer, and to make his effort a contribution to the reputation of the firm which employs him as well as the general business in which he is engaged—that is indeed a high ideal for any young person at the threshold of

a life career, and such high-mindedness proves to be a commercial asset. Think right and you will grow right, is a simple but significant motto for the young business mind. And, more than ever before, the parents of the country are turning their attention to the very significant point of business training here stated; that is, to the idea that integrity of thought means finally a similar quality of behavior.

The Human Touch in Business

The modern theory of successful enterprise tends to place the human equation everywhere in a position of prominence. It is not outside of a reasonable policy of home training for parents to inculcate such an ideal in the minds of their youthful children. Evidently, we are slowly approaching the time when human service will be considered the first test of worthiness of any given line of business. Does it serve a human need? Does it supply a common want? Does it assist in the production of wealth? Does it deal helpfully with its employes? Does it avoid every element of injury or destructiveness? The foregoing questions are being put more or less unconsciously to the individual as well as to the organization as a test of the integrity of the enterprise under

pursuit. All destructive, dishonorable and disreputable business must drop out of line—that is the judgment which society today is unconsciously setting up as a standard for a new day of commercial well-being. Parents who neglect to inculcate such ideals as a part of the home instruction of their children will fall short of the mark now being expected for them.

SECOND DIVISION

Heart to Heart Talks to Married and Marriageable Men and Women

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THE BRIDE

CHAPTER XVII

ETHICS OF MARRIAGE

The Law of Love

Love is the basis of marriage; so *should* it be of married life. Love seeks the good of the beloved object—desires to promote the dear one's happiness, and avert sorrow, care and pain. We may leave love to find out the ways and means of doing this, and need not fetter affection with formulas. It will do the right thing at the right time, fall short in nothing and never transcend its bounds.

This Is Our Ideal

Our ideal of perfect love which casteth out selfishness is that it never forgets its divine origin, is always mindful of its sacred offices, and its azure wings are never bedrabbled in the mire of earthly grossness. But lovers, wives and husbands are poor, imperfect mortals after all, and there are few married people that may not profit by some well-considered hints in regard to the minor morals of matrimonial and domestic life.

Matrimonial Fidelity The first duty which married persons owe to each other is to maintain that sacred and unalterable fidelity toward each other to which they are sworn by their bridal vows. This fidelity implies something more than the avoidance of overt acts of conjugal transgression which shock the moral sense of community and awaken public indignation. There may be folly and wrong where there is no actual violation of the law of the land. The moth may flit about the lamp flame for a time without falling into it, and a flirtation may originate in vanity or pique and end in nothing worse than a brief infatuation on one side and a few keen pangs of jealousy on the other, but the danger of more serious results is fearful.

Flirtations Beware, then, of the slightest approach to trifling with the holy bonds you have assumed. Let there be no cause for a single anxious thought, for one hour of disquiet or doubt on the part of the one you have sworn to love and cherish. That one must be first in your thoughts always. The hopes, the plans, the happiness of husband and wife are bound up together. We can not divide the most sacred sympathies of our

nature between our lawful mate and another person.

Thine own, forever thine, is the language of the true husband or wife. We may have father, mother, brothers, sisters, friends, all near and dear to us, but before all, and above all, must be the one to whom we have given the hand and heart in marriage. Poverty may benumb the soul with icy hands; misfortune may darken our pathway; sickness may lay us low; beauty may fade and strength depart, but love and constancy are but a name if they live not through all.

Mutual Confidence

Married people that would live happily together must treat each other with perfect confidence, and be strictly honest and unreserved in their intercourse. Duplicity, even in the smallest matters, must be carefully avoided. A wife must not deceive her husband, or a husband his wife, in anything. When one gets into the habit of doing anything of which he or she is ashamed to speak to the one that should be as another self, there is the beginning of a course of wrongdoing of which no one can foresee the end. With the first detected deception—and

deception seldom remains long undetected—there comes a loss of confidence, which it is almost impossible to fully restore; but with mutual unreserved honesty of purpose and complete openness, there will come a faith in each other that nothing can shake. Where such honesty, frankness and confidence exist, there can be no room for jealousy, no grounds for bitterness and strife.

Charity No one is free from faults. If courtship has not revealed them to the lovers, marriage will certainly remove the veil and show each to the other with the failings, foibles and weaknesses of our imperfect humanity. Love, like charity, may cover a multitude of sins, but it can not make us blind to the faults of character and the errors of habit which we shall inevitably discover in the beloved; but the discoveries we may make should not alienate us in any degree or cool our love; for while we see some things that we do not approve, we should bear in mind the fact that we probably have as many and as great faults as our companion, and that there will be need of constant mutual forbearance and charity.

Shall Husband and Wife Criticize?

It is a duty we owe to our friends, and especially to our best of all earthly friends—our wife or husband—to remind them, in a spirit of kindness and charity, of their faults, with a view to their correction. We must not do this in a censorious and self-righteous spirit, but considerately and tenderly, and we must not manifest impatience if the habits of years are not wholly abandoned in a week.

Agree to Disagree

When a husband and wife can not think alike on any particular subject, they can at least "agree to disagree," and not allow a slight difference of opinion to cause unkind feelings or estrangement. Be tolerant everywhere, but especially at home.

We may establish a claim on some incidental circumstance, or the bare fact of relationship, and impose burdens and accept kindness without a thought of obligation on our part.

Matrimonial Politeness

The husband should never cease to be a lover, or fail in any of those delicate attentions and tender expressions of affectionate solicitude which marked his intercourse before marriage with his heart's queen. All the respectful deference,

every courteous observance, all the self-sacrificing devotion that can be claimed by the sweetheart is certainly due to the wife, and he is no true husband and no true gentleman that habitually withholds them.

Honor, Respect and Love

It is not enough that you honor, respect and love your wife. You must put this honor, respect and love into forms of speech and action. Let no unkind word, no seeming indifference, no lack of the little attentions due her, remind her sadly of the sweet days of courtship and the honeymoon. Surely the love which you then thought would be cheaply purchased at the price of a world, is worth all your care to preserve.

Wife and Sweetheart

Is not the wife more, better and dearer than the sweetheart? It is probably your own fault if she be not. The chosen companion of your life, the mother of your children, the sharer of all your joys and sorrows, as she possesses the highest place in your affections, should have the best place everywhere, the politest attentions, the softest, kindest words, the tenderest care. Love, duty and good manners alike require it.

"Youst My Vife"

There is a story told of an old German who was engaged in the back part of his place of business when one of his clerks came and told him that there was a lady waiting to see him in his office. He had thrown off his coat and the work he was doing had soiled his hands.

Hurrying to a basin he washed his hands, threw on his coat, straightened his tie and made himself as presentable as possible before going forward to meet the lady. Returning a few minutes later, he said, with an aggrieved air, as he threw off his coat: "I put on my coat und make myself clean for noding. Dot vas youst my vife."

Now there are a good many intelligent, entirely respectable and well-meaning men that do not feel it to be incumbent upon them to observe the ordinary rules of courtesy toward women, when the woman in question is "youst my vife." And so there are wives that fall into the habit of negligence regarding their personal appearance and are indifferent to many of the ordinary little courtesies of life, when there is no one around but "just my husband."

It is an evil day in any home when the husband feels that he can be less courteous to his wife than to other women, and it is an equally evil day when the wife feels that she can put aside many of the little courtesies.

Husband and Lover

And has the wife no duties? Have the courteous observances, the tender watchfulness, the pleasant words, the never-tiring devotion which won your smiles, your spoken thanks, your kisses—your very self—in days gone by, now lost their value? Does not the husband rightly claim as much as the lover? If you find him less observant of the little courtesies due you, may not this be owing to the fact that you sometimes fail to reward him with the same sweet thanks and sweeter smiles? Ask your own heart.

Dress for His Eyes

Have the comfort and happiness of your husband always in view, and let him see and feel that you still look up to him with trust and affection, that the love of other days has not grown cold. Dress for his eyes more scrupulously than for all the rest of the world; make yourself and your home beautiful for his sake; try to beguile him from his cares; retain his affec-

tions in the same way that you won them. Be polite even to your husband.

A Sanctum of Love Let there be a place at home sacred from all ideas of toil—a sanctum of domestic love and sociability, where never intrude the cross word and sour look. With a pleasant greeting and smile welcome him as he comes from the sharp conflict with his fellows. You say, "Are we always to wear a smiling face to chase away his frown? The children have been vexatious; can we always bear it smilingly?" Know this, wives, that when assured of an habitually pleasant reception, the frown will be left at the office, put from the face, closed with the ledger. It is utterly impossible to do otherwise, for like begets like, as surely as operate nature's laws. Become to him a necessary part of himself, a wife in every respect, and he will not fail to respond.

Why Well-Disposed Wives Fail "Why is it," asked a lady, "that so many men are anxious to get rid of their wives?" "Because," was the reply, "so few women exert themselves after marriage to make their presence indispensable to the happiness of their husbands." When husband and wife have become thor-

oughly accustomed to each other—when all the little battery of charms which each plays off so skilfully before the wedding day, has been exhausted—too many seem to think that nothing remains but the clanking of the legal chains that bind them to each other.

Renew Domestic Felicity

Renew the attentions of earlier days. Draw your hearts close together. Talk the thing all over. Prayerfully, aye, prayerfully, acknowledge your faults to one another, and determine that henceforth you will be all in all to each other, and my word for it, you shall find in your relation the sweetest joy earth has for you. There is no other way for you to do. If you are not happy at home you must be happy abroad; the man or woman that has settled down upon the conviction that he or she is attached for life to an uncongenial yokefellow, and that there is no way to escape, has lost life; there is no effort too costly that can restore to its setting upon the bosom the missing pearl.

Children and Happy Wedlock

Again: children born in happy and loving wedlock will be more comely, more beautiful, more perfect. Children born in *unhappy* wedlock are less favor-

ably organized, less happily disposed, less comely and beautiful. Loving parents, loving children; quarreling parents, quarreling children. This is the rule. Therefore, for the sake of posterity, we are in duty bound to cultivate the more amiable qualities, and keep the passions in subjection. Grace comes by seeking.

Health and Household Pleasures

Strive to preserve health, if you would have sunshine in your home. Nervous irritability and the state of being ill at ease—these and many other forms of ill-health may be avoided, as a general rule, by those who endeavor to preserve their health as a sacred duty. If most people have but little health, it is because they transgress the laws of nature, alternately stimulating and depressing themselves. For our own sake and for the sake of others that we trouble by irritability, we are bound to obey these laws pertaining to fresh air, exercise, moderate work, conquest of appetite.

Unpleasant Words at Meal-Time

The very worst time for a husband and wife to have unpleasant words is dinner-time. He that bores us at dinner robs us of pleasure and injures our health, a fact which the alderman realized

when he exclaimed to a stupid interrogator, "With your confounded questions, sir, you've made me swallow a piece of green fat without tasting it."

Many a poor wife has to swallow her dinner without tasting it because her inconsiderate husband chooses this time to find fault with her, the children, the servants and with everything except himself. The beef is too much done, the vegetables too little; everything is cold. "I think you might look after something! Oh! that is no excuse," and so on, to the great disturbance of his own and his wife's digestion.

God sends food, but the devil sends the few cross words that prevent it from doing us any good. We should have at least three laughs during dinner, and everyone is bound to contribute a share of agreeable table talk, good humor and cheerfulness.

Conditions Demand Charity

Make allowances for your wife's share of the great inheritance of human nature. Do not expect her to smile in unmoved serenity when children are ungovernable, servants are in high rebellion, and husband comes home cross and hungry. If she is a little petulant, do not bang doors

by way of soothing her temper. Just remember that a pleasant word or two, the touch of a kindly hand, or the light of a pitying eye will act like oil on the troubled waters. Even *men* are known to get out of patience sometimes, therefore be not astonished at woman's occasional lapse of self-control!

To Bear With Each Other

The great secret is to learn to bear with each other's failings; not to be blind to them—that were either an impossibility or a folly. We must see and feel them; if we do neither, they are not evils to us, and there is obviously no need of forbearance. We are to throw the mantle of charity around them, concealing them from the curious gaze of others; to determine not to let them chill the affections. Surely it is not the perfections, but the imperfections of human character that make the strongest claims on our love.

VITAL QUESTIONS FOR HUSBANDS

1. Have you given to her all of your time which you could spare?

2. Have you endeavored to make amends to her for the loss of her friends?

3. Have you joined with her in her endeavors to open the minds of your children and give them good, moral lessons?

4. Have you strengthened her mind with advice, kindness and good books?

5. Have you spent your evenings with her in the cultivation of intellectual, moral or social excellence?

6. Have you looked upon her, as well as yourself, as an immortal being?

7. Has her improvement been as much your aim as your own?

8. Has your desire been to "love her," as St. Paul commands you, and to see her "holy and without blemish?"

9. Has your kind word soothed the irritation of her brow?

10. Has your arm supported her in the day of trial and trouble?

11. Have you truly been a helpmate to her whom you have sworn before God to love and cherish?

Advice to Husband

Let what we have said add to your desire to serve, to assist and to cherish the wife in all possible ways.

Let your children have the example before them of parents bound by one tie, one hope; united here and forever.

Let him whose married life has been short aid and counsel his young wife.

Let her troubles be yours and her joys be your joys.

Let the wife have all the companionship possible with the husband.

A Beautiful Picture

There is a picture, bright and beautiful, but nevertheless true, where hearts are united for mutual happiness and mutual improvement; where a kind voice cheers the wife in her hour of trouble, and where the shade of anxiety is chased from the husband's brow as he enters his home; where sickness is soothed by watchful love, and hope and faith burn brightly. For such there is a great reward, both here and hereafter, in their own and their families' spiritual happiness and growth, and in the blessed scenes of the world of spirits.

The Wife Makes Home

And, wives! do you also consult the tastes and dispositions of your husbands and endeavor to give to them high and noble thoughts, lofty aims and temporal comfort. Be ready to welcome them to their homes; gradually draw their thoughts while with you from business, and lead them to the regions of the beautiful in art and nature

and the true and the divine in sentiment. Foster a love of the elegant and refined, and gradually you will see business, literature and high moral culture blending in "sweet accord."

Mutual Effort

Do not forget that your happiness both here and hereafter depends upon each other's influence. An unkind word or look, or an unintentional neglect, sometimes lead to thoughts which ripen into the ruin of body and soul. A spirit of forbearance, patience, and kindness, and a determination to keep the chain of love bright, are likely to develop corresponding qualities, and to make the rough places of life smooth and pleasant. Have you seriously reflected that it is in the power of either of you to make the other utterly miserable? And when the storms and trials of life come, for come they will, how much either of you can do to calm, to elevate, to purify the troubled spirit of the other, and change clouds for sunshine!

The Divine Plan

It was thus, surely, that intellectual beings of different sexes were intended by their great Creator to go

through the world together; thus united, not only in hand and heart, but in principles, in intellect, in views, and in dispositions; each pursuing one common and noble end—their own improvement, and the happiness of those around them—by the different means appropriate to their situation; mutually correcting, sustaining, and strengthening each other; undegraded by all practice of tyranny on the one hand, and of deceit on the other; each finding a candid but severe judge in the understanding, and a warm and partial advocate in the heart of their companion.

Nobody But My Husband

In America, some women think that anything is good enough to wear at home. They go about in slatternly morning dresses, unkempt hair, and slippers down at the heel. "Nobody will see me," they say, "but my husband."

An English lady, visiting the wife of one of the wealthy merchants of India, found her always in full dress, with toilet as carefully arranged as if she were going to a ball.

"Why!" exclaimed the visitor, "is it possible that you take all this trouble to dress for nobody but your husband?"

"Do, then," asked the lady in reply, "the wives of Englishmen dress for the sake of pleasing other men?"

Cleanliness Women who neglect cleanliness are peculiarly liable to give out unpleasant odors. So it is with bad breath. This sometimes arises from neglect of the teeth; sometimes from diseases of the stomach; sometimes from catarrh and the like. A husband is almost forced to hold at arm's length a wife with a fetid breath.

Love Enters Through the Nose Perspiration, especially about the feet, under the arms, and the like, causes a very unpleasant smell about many men and women. Now these disagreeable smells must, in some way, be removed if husband and wife are to retain each other's love. It is said that love enters through the nose. If that be true, it may well be said that love may be driven out through fetid, filthy feet.

Conjugal Harmony In true marriage, when all the conditions are favorable, and husband and wife spend much of their time together, there is a natural tendency to assimilate. Loving each other and admiring each

other's qualities, they insensibly take on each other's characteristics, and finally grow into a strong personal resemblance of each other. Examples of this conjugal resemblance in couples who have lived long in happy marriage relations may be pointed out in almost every community. The harmony between such married people, instead of being lost or broken up by constantly recurring discords, becomes, year by year, sweeter and more complete.

Harmony Lost, Why?

But there are cases in which the opposite result takes place. A good degree of congeniality may exist at the time of marriage, but may afterward be lost. Instead of climbing the hill of life hand in hand, as they should, they become separated in the crowd, and one is left far behind. They no longer see things from the same point of view, and the unity of thought and feeling which existed at first is destroyed.

The Wife's Fault

Sometimes the wife, confined to home by domestic duties; debarred by maternity and the care of children from mingling in society; deprived, mainly by lack of time and opportunity, of the advantages of lectures and books; and

finally, perhaps, losing her taste for intellectual pursuits, remains stationary, or rather deteriorates, intellectually, while her husband, mingling constantly in society with cultivated people, brought into daily contact with the great movements of the day, reading, thinking and attending lectures, is constantly advancing—gaining new ideas, new views of life, new interests and new aspirations. The congeniality which drew them together in the beginning no longer exists. Harmony is lost. Instead of growing toward each other, they have grown far apart—become mentally strangers to each other.

It May Be the Husband

In other cases it is the husband who falls behind in the journey of life. Giving himself up entirely to business, spending his days in his counting-room, going home fatigued, listless and indisposed to study, conversation or thought, he neglects books, loses his interest in the new ideas and movements of the age, and instead of leading onward and upward the mind of his intelligent and perhaps ambitious wife, leaves her to find in others the intellectual companionship she

craves. Relieved mainly from household cares by a housekeeper and servants, she reads, thinks, goes into society, mingles with cultivated and progressive people, and is constantly advancing in the path of mental improvement. There is the same loss of harmony as in the other case, and the final results are generally more disastrous.

Death of Wedded Love

Homes whence wedded love has fled afford us life's pathetic scenes. Wedded love, blessed with the prayers of friends, hallowed by the sanction of God, rosy with present joys, and radiant with future hopes, dies not all at once. A hasty word casts a shadow upon it, and the shadow deepens with the sharp reply. A little thoughtlessness misconstrued, a little unintentional negligence, deemed real, a little word misinterpreted—through such small channels do dissension and sorrow enter the family circle.

Mutual Growth, Law of Nature

Young married couples should think of this in time. Remember that growth is a law of nature. But if the conditions are unfavorable we become dwarfed and deteriorate, instead of

improving. You should strive to attain the conditions requisite for mental progress, and to equalize them so as to grow up together in mind, as it were, keeping step in the onward march of life. There can be no solid and satisfactory happiness in the conjugal relation without a close sympathy in thought and feeling. To secure this, you must marry congenial partners; and to retain it, you must perpetuate the harmonious conditions existing at marriage by equal advantages, so far as possible, for mental improvement after marriage. Be together as much as possible; read the same books and periodicals; talk about what you read; attend lectures; go together into society, or spend your evenings together at home; and in all things help each other to be true and good, to grow in grace, and in that knowledge which maketh wise unto salvation.

PEACEFUL BLENDING

I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on
And mingled into one:
I thought that morning cloud was blest
It moved so sweetly to the west.

I saw two summer currents
  Flow smoothly to their meeting,
And join their course, with silent force,
  In peace each other greeting:
Calm was their course, through banks of green,
While dimpling eddies played between.

Such be your gentle motion,
  Till life's last pulse shall beat;
Like summer's beam and summer's stream
  Float on, in joy, to meet
A calmer sea, where storms shall cease—
A purer sky, where all is peace.

—*Brainard.*

CHAPTER XVIII

AFTER MARRIAGE—THE CONSUMMATION OF MARRIAGE

Its Signification Both legally and morally the prime object of marriage, regarded from a social point of view, is the continuation of the species. Hence until the preliminary steps to this end are taken, the marriage is said not to be consummated. The precise meaning of the expression is this: "The first time that the husband and wife cohabit together after the ceremony of marriage has been performed is called the consummation of marriage." A marriage, however, is complete without this in the eye of the law, as it is a maxim that consent, not cohabitation, is the binding element in the ceremony.

A Wise Restraint A sage morality throughout most civilized lands prohibits any anticipation of the act until the civil officer or the priest has performed the rite. The experience

of the world proves the wisdom of this, for any relaxation of the laws of propriety in this respect are fraught, not only with injury to society, but with loss of self-respect to the individual. Those couples that under any plea whatever, allow themselves to transgress this rule, very surely lay up for themselves a want of confidence in each other and a source of mutual recrimination in the future. True as this is shown to be by constant experience, yet there have been and still are communities in which the custom is current of allowing and even encouraging such improper intimacies.

When Consummated

Usually marriage is consummated within a day or two of the ceremony. In Greece the excellent rule prevails that at least three days shall be allowed to elapse between the rite and the act, and it were well if this rule were general. In most cases the bride is nervous, timid, exhausted by the labor of preparation and the excitement of the occasion—indeed, in the worst possible frame of body and mind to bear the great and violent change which the marital relation brings with it.

The Bridal Chamber

The first hour in the bridal chamber is, to the delicate and sensitive young wife, one of severest trial. However much she may respect her husband, she realizes that he is to her almost a stranger. Yet she should not hesitate. Without a trace of prudishness, she should forget herself in perfect love and trust.

The young husband should fully appreciate the feelings of his bride. With delicate consideration he should strive to spare her modesty. To urge his attentions upon her would be little less than brutal. He should regard her, not as within his power, but as under his protection. By tender caresses he may try to win her to him, but let desire wait her invitation.

Danger Ahead!

The consequence is that in repeated instances the thoughtlessness and precipitancy of the young husband lay the foundation for numerous diseases of the womb and nervous system, and for the gratification of a night he forfeits the comfort of years. Let him at the time when the slow-paced hours have at last brought to him the treasures he has so long been coveting, administer with a frugal hand and

with wise forethought. Let him be considerate, temperate and self-controlled. He will never regret it if he defer for days the exercise of those privileges which the law now gives him, but which are more than disappointing if seized on in an arbitrary, coarse or brutal manner.

A Sign of Low Breeding

There is no more infallible sign of a low and vulgar man than to hear one boast or even to mention the occurrences on the nuptial night. Who does so, set him down as a fellow devoid of all the finer feelings of his own sex, and incapable of appreciating those of the other. While the newly married man should act so that his tender solicitude and kind consideration could only reflect credit on himself, were they known, he should hide them all under a veil of reticence.

Painful to the Bride

A husband should be aware that while, as a rule, the first conjugal approaches are painful to the new wife, and therefore that she only submits and can not enjoy them, this pain should not be excessively severe, nor should it last for any great length of time—not more than one or two

weeks. Should the case be otherwise, then something is wrong; and if rest does not restore the parts, a physician should be consulted.

A Source of Misery

It is especially necessary that great moderation be observed at first, an admonition which we the more urgently give because we know it is needed, and because those specialists who devote their time to diseases of women are constantly meeting patients who date their months and years of misery from the night of the consummation of marriage.

Obstacles to Consummation

We have now to consider the cases where for some incapacity on the one side or the other it is not possible to consummate marriage. When an incapacity of this kind is absolute or incurable, and when it existed at the time of the ceremony of marriage, both the ecclesiastical law and the special statutes of several of the American states, declare the marriage void and of no effect. But the suit must be brought by the injured party, and he or she naturally incapable can not allege that fact in order to obtain a divorce.

An incapacity for marriage may exist in either sex, and it may be in either temporary or permanent.

On Part of the Bride

The most common cause of a temporary character is an excessive sensitiveness of the part. This may be so great that the severest pain is caused by the introduction of a narrow sounder, and the conjugal approaches are wholly unbearable. Inflammation of the passage to the bladder, of some of the glands, and various local injuries are also absolute but temporary barriers. Any of these are possible, and no man with a spark of feeling in his composition will urge his young wife to gratify his desires at the expense of actual agony to herself.

Conditions of this kind require long and careful medical treatment, and though it is disagreeable to have recourse to this, the sooner it is done the better for both parties.

The Hymen

A permanent obstacle is occasionally interposed by a hymen of unusual rigidity. It is rare, indeed, that this membrane resists, but occasionally it foils the efforts of the husband, and leads to a

belief on his part that his wife is incapable of matrimony.

The Vagina A complete or partial absence of the vagina forms an absolute and generally incurable obstacle to conjugal duty on the part of the woman. Such a condition may arise from an injury received earlier in life, and which has allowed the sides to contract and grow together; or she may have been so from birth.

Want of Virility in Man Virility is from the Latin *vir,* meaning *man.* A *want* of virility, then, is being incapable of performing the functions of a man. Virility depends upon the ability of a man to secrete the sperm. In that sperm, as one of its parts, is the spermatozoa, the life-transmitting power.

Spermatazoa The spermatozoa are exceedingly numerous and active when the secretion is healthy. A single one of them —and there are many hundreds in a drop— is sufficient to bring about conception in a female. They not only have a rapid vibratory motion, but singular vitality.

They are not, however, always present, and when present may be of variable activity

In young men, just past puberty, and in aged men, they are often scarce and languid in motion. Occasionally they are entirely absent in otherwise hale men, and this is one of the causes of sterility in the male. Their presence or absence can only be detected by the microscope.

The organs in which this secretion is elaborated from the blood are the testicles.

Before Puberty

A secretion is formed before puberty, but it is always without these vibratory bodies. Only after that period is it formed healthily and regularly by the proper glands.

Observers have noted that the secretion produced soon after puberty is feeble, and generally fruitless, or if capable of fecundating, the child thus produced is weakly and apt to be disposed to disease.

Man Loses Self-Respect

A medical writer says: "In losing the virile powers at an age when it should be vigorous, man loses his self-respect, because he feels himself fallen in importance in relation to his species. Therefore the loss of virile power, real or supposed, produces an effect more overpowering than that of honors, fortune, friends or rela-

tives; even the loss of liberty is as nothing compared to this internal and continual torture.

Lethargy There are some individuals who are rarely or never troubled by the promptings of nature to perpetuate life, and yet are by no means incapable of doing so. They are indeed few in number, and are usually slow in mind and of an extremely lymphatic and lethargic temperament. They experience very little desire and no aversion toward the opposite sex.

A want of desire does, however, often occur under circumstances which give rise to great mental trouble. It may have many causes; some mental, others physical. Prolonged and rigid continence, excesses either with the other sex or in solitary vice, a poor and insufficient diet or the abuse of liquors and the pleasures of the table, loss of sleep, severe study, constant thought, mental disturbances, as sorrow, anxiety or fear, the abuse of tobacco, drugs, etc., all may lead to the extinction of the sexual feelings.

When lethargy arises from age or local disease it must be met by a judiciously regu-

lated medical treatment which we can not detail here.

Debility It is not uncommon to find desire present, and yet the consummation of marriage to be impossible from a want of power, although the individual is by no means impotent. This condition is called "false impotence," and often causes great alarm, though generally unnecessarily. In persons of nervous temperaments, though otherwise perfectly healthy, the force of imagination, the novelty, the excitement and the trepidation attendant upon the ceremony of marriage completely overpower them, and they are terrified to find it impossible to perform the duties of their new relation. Sometimes this state of the system lasts for days, weeks and months. Recollecting, perhaps, some early sins, the young husband believes himself hopelessly impotent, and may in despair commit some violent act forever to be regretted.

Impotence of Man True impotence consists of want of power, not once, but habitually; not only with prostitutes, but with those whom we most love; not under unfavorable circumstances, but during long periods of

time, say five, fifteen or twenty years. Actual impotence during the period of manhood is a very rare complaint, and nature very unwillingly, and only after the absolute neglect of sanitary laws, gives up the power of reproduction.

Aversion of Wife to Husband

Not only sensual women, but all, without exception, feel deeply hurt, and are repelled by the husband whom they may previously have loved dearly, when, after entering the marriage state, they find that he is impotent. The more inexperienced and innocent they were at the time of marriage, the longer it often is before they find that something is lacking in their husband; but, once knowing this, they infallibly have a feeling of contempt and aversion for him. It is the knowledge that they are becoming contemptible and disgusting to their wives that brings so many young husbands, fearing they are impotent, to the physician. Unhappy marriages, barrenness, divorces, and perchance an occasional suicide, may be prevented by the experienced physician who can give correct information, comfort and consolation when consulted on this subject.

Let Lewd Women Alone Under no circumstances should he adopt the scandalous and disgusting advice which immoral associates may give him, to experiment with lewd women in order to test his powers. Such an action must meet *with unequivocal condemnation from every point of view.* Should there be good medical reasons to believe that he is actually impotent, he must not think of marriage. Such an act would be a fraud upon nature, and the laws of church and state both declare such a union null and void. Yet even with this imperfection he need not give way to despair or to drink.

Old Age The period of virility in man, like that of child-bearing in women, is naturally limited to but a fraction of the whole term of life. The physiological change which takes place in the secretion in advanced years deprives it of the power of transmitting life, and at last the vigor of the function is lost.

Impotence and Venereal Diseases Venereal diseases lead, more frequently than do any other class of maladies, to permanent, incurable impotence. They may do so either by

an actual destruction of the part, or by exciting inflammation in the secretory apparatus, or by attacking the adjacent parts.

Malformations and Impotence

Malformations in man is another cause of impotence. These may be natural, dating from birth, or accidental from injury, or from some necessary surgical operation, or from design, as in the case of eunuchs.

Self-Abuse and Impotence

Self-abuse causes perversion of feeling and debility, but does not affect the character of the secretions, except when *carried to great excess.* It leads to debility, but exceedingly rarely to permanent incapacity.

Obesity

Obesity may lead to impotence, either mechanically, by causing such an unwieldy growth that the conjugal relation is rendered impossible, or by diminishing desire and power.

Fat children sometimes never manifest in after years any desire for the opposite sex, and there are examples of young men thirty years old who were completely devoid of feeling from the same cause.

The remedy for such a condition is to observe a regimen which will reduce the flesh without impairing the strength.

Other Causes The habitual use of opium induces a general prostration of the nervous system and a debility of the powers of generation, which in the slaves to those pernicious habits passes into complete impotence.

General malnutrition of the body, lead poisoning, diabetes and some diseases of the spinal cord, also may bring about this condition.

Sterility It is possible for a man to consummate marriage when it is utterly impossible for him to have children. His power of transmitting life is gone forever. That is, impotence and sterility do not mean the same thing.

Conditions of Sterility The conditions of sterility in man may arise either from a condition of the secretions which deprives it of its fecundating powers, or it may spring from a malformation which prevents its reaching the point where fecundation takes place.

The condition of sterility is the most common in old age, and as a sequence of venereal disease, or from a change in the structure or functions of the glands.

Sterility from malformation has its origin in a stricture or in an injury or in debility.

Electricity a Remedy

Where sterility depends upon a deficient secretion of the seminal fluid, the patient may have a fair chance of improvement, always provided no organic disease is present. A regulated diet, tonics and a change of climate will do much; but it is the judicious application of electricity from which most is to be hoped.

The value of this medicinal agent in debility and failure of the generative powers has long been recognized by professional men. It acts as a powerful stimulant, and when combined with proper general treatment holds out a promise of improvement and often of cure in most cases where no structural change has taken place. But it is a useless and even a dangerous remedy in ignorant hands.

Excessive Passion Dangerous

Those who ignorantly and rashly imagine that excessive passion is a mark of vastly increased vigor, and felici-

tate themselves on the change, will have bitterly to rue their error in after years.

Marriage Natural and Beneficial

It is evident that wedded life is the best condition for man. Mortifying the flesh to subdue the sexual passions, as is practiced by ascetics, is more apt to concentrate the attention of the mind on the very things sought to be avoided.

Purity of thought is better accomplished by turning the thoughts, through the action of the will, from sexual things toward the non-sexual. One who has insufficient sleep is always sleepy. One with insufficient food is always hungry. Sexual instincts *properly satisfied* relieve the mind of sexual thoughts. The marriage state makes it possible for man and woman to live a life of continence more successfully than by living a single life.

Long Life and Marriage

Statistics show that married men live longer than bachelors. Married, child-bearing women live longer than spinsters. Wives also have better health than their unmarried sisters. This, too, in spite of the added dangers associated with childbirth. Many delicate and ailing women have become robust during the rest of their

lives after marriage and the birth of one or more children.

Nature seems to compensate the mother for her pains and care of maternity.

Other Physical Benefits

We are able to state, on many good authorities, that marriage purifies the complexion, removes blotches from the skin, invigorates the body, gives a freedom and elasticity of carriage, a full and firm tone of voice, and is the medium through which nature makes the human species tranquil, happy, healthy, contented, useful and wise.

Liberties Before Marriage

Kissing, embracing, sitting in lover's lap, leaning on his breast, long periods of secluded companionship are dangerous conditions. Thoughtful parents should have a profound fear at the dangers surrounding such a state of affairs. It is a marvel that so many ladies arrive safely at the wedding day. If our young women realized the danger of arousing the sexuality even of the best men, they would shudder at the risk they run. Don't do it, ladies!

The enjoyments of that delightful period of life between the betrothal and marriage should not be unreasonably curtailed.

A Warning It is said, "A woman in love will refuse nothing to a persistent lover." We do not believe it is true; but still we recognize the fact that here is danger. We doubt the genuineness of the "lover" who "persistently" would seek the ruin of the one he loves. But the element of sensuality is very strong in many men, and if there is a want of moral tone in the supposed lover, both the man and maiden may be swept into ruin.

Tests of Virginity Unreliable The consummation of marriage with a virgin is by no means necessarily attended with a flow of blood, and the absence of this sign is not the slightest presumption against her former chastity. In stout blondes it is even the exception rather than the rule; and in all young women who have suffered from leucorrhea, the parts are relaxed and flowing does not occur.

So, too, the presence or absence of the hymen is no test. Frequently it is absent from birth, and in others it is of exceeding tenuity, or only partially represented. There is, in fact, no sign whatever which allows even an expert positively to say that a woman has or has not suffered the approaches of one of the opposite sex.

The true and only test which any man should look for is modesty in demeanor before marriage, absence both of assumed ignorance and a disagreeable familiarity, and a pure and religious frame of mind. Where these are present, he need not doubt that he has a faithful and chaste wife.

Different Views on Sexual Union

The practice of married people varies according to the views held by different individuals. It is sad to know that multitudes of married couples go at this matter in a "slam-bang" way, merely as uncontrolled passion dictates, thus impairing themselves and their offspring.

There are three theories, as follows:

1. *Those who claim that the sexual relation should never be entered into except for procreation.*

2. *Those who believe that it is a love act.*

3. *Those who hold that sexual intercourse is a physical necessity for man, but not for woman.*

First Theory Discussed

Perhaps Dr. Cowan's statement of what he calls true continence will make this matter clear. He says: "The highest enjoyable season at which a healthy woman desires sexual congress is immedi-

ately following the cessation of her monthly menses, and this is the season in which the reproductive element is most intensified, and when her whole organism is ready to take on the loving and holy duties of reproduction—the originating and developing of a new life.

"The man and wife come together at this period with the desire for offspring; impregnation and conception follow, and from that time until the mother has again menstruated —which occurs after the weaning of the child, which in duration extends to about eighteen or twenty-one months—*sexual intercourse should not be had by either husband or wife.*

" 'Do you mean that the man should have no sexual intercourse for twenty-one months?'

"That is precisely what is meant—precisely what nature intended. *This is the only true solution of God's divine law in the government of the reproductive element in mankind.*

"A continent man, therefore, is one who possesses the power to reproduce his species, and who, through a true life and firm will, exercises his reproductive element only at

the right seasons, and only for the purpose of reproduction." The italics are Dr. Cowan's.

It is not impossible to live up to the theory thus advanced. We have shown in another volume of this series that there are other uses for the reproductive element in man than the generation of offspring. But the altitude is too high for the great mass of mankind.

The Second Theory

The second theory (that coition is a love act) seems to us to be within the bounds of possibility, and has some things in its favor.

The act should be mutual on the part of man and wife; and when procreation is not desired, care should be taken as to the proper time in relation to the monthly period.

This act is a mutual exchange of love, giving health and vigor to each. But more than all, it keeps alive that flame of sacred fire which burns in the breasts of a truly wedded pair. It is an inexplicable bond of union. There is no such thing as "Platonic love" between the sexes; but there is something better—conjugal, maternal and paternal love.

Sex force is the basis of all the nobler attributes of mankind. When Christ wished to illustrate that invisible, loving bond of union between Himself and His people, He used conjugal love as a symbol—He is the bridegroom, the church is the bride.

Herein is where the second theory surpasses both the first and the third. Separation breeds coldness; presence and association give warmth to both love and friendship.

By the third theory, the supposed demands of the husband lead almost universally to over-indulgence, and cause the wife many times to all but abhor the sexual presence of her lascivious husband.

The Third Theory

What are some of the results of the third theory? Let us see.

1. In the marriage relation, it requires the wife to be man's prostitute, that the husband may meet the *necessities* (?) of his nature.

2. In the unmarried state, it leads to one or all of the following: Prostitution, fornication, masturbation, or some other abominable practice.

3. In any state, it teaches a double standard of morals, one for man and another for

woman. In such conditions there is no room for Miss Willard's "A White Life for Two."

4. It leads, logically, to over-indulgence in the sexual act. Parents and children are made to suffer. It lowers the whole moral and physical tone of the race. Men and women lose their vitality; the children are puny, scrawny beings, many of whom in early life pass to untimely graves.

We repeat again the statement we have already made: It is not necessary to health to expend man's sexual force.

CHAPTER XIX

HUSBAND AND WIFE—THE MARRIAGE BED

The Bed-Chamber

The bed-chamber should be large and airy. But very few bed-chambers are sufficiently large to afford plenty of fresh air without some form of ventilation. No one or two or three or more should sleep in an ordinary bedroom without ventilation.

In the Same Bed

Should husband and wife sleep in the same bed? This is customary in America; it is the rule, but, of course, there are exceptions. There are good reasons for both customs. In the light of hygiene, pure and simple, the argument for the single bed is decisive.

It is also claimed that the temptation to sexual over-indulgence is too great. The close and constant contact of bodies leads to excitement, and therefore requires greater will-power to overcome the temptation.

On the other hand, in sleeping apart there is loss of that affection which should subsist between man and wife. In the separation of husband and wife there is danger that the bond of union may be loosened and possibly broken. Separation breeds coldness, distrust and indifference. Nearness of body leads to a nearness of spirit, and mutual trust and love are fostered by the fact of contiguity.

An Exception

Only when disease, or some vocation which leads to disturbed slumbers, is to be taken into account, do we recommend the opposite plan. Consumption is contagious, and of course many chronic skin diseases notoriously are so; and if present, it is too severe a demand for the sufferer to make that a healthy person should needlessly be exposed to the danger of illness.

Neatness of Attire

Women have more delicate sensibilities than men; they are readily pleased or repulsed by little things; the husband who is anxious to maintain pleasant relations in his home circle will do well not to neglect the cares of toilet.

Frequent changes of underclothing are desirable on this account, as well as for general hygienic reasons, and any pains be-

stowed on keeping the attire neatly arranged and well cared for will not be lost.

Passion in Women

There are many females who never feel any sexual excitement whatever; others, again, to a limited degree, are capable of experiencing it. The best mothers, wives and managers of households know little or nothing of the sexual pleasure. Love of home, children and domestic duties are the only passions they feel. As a rule, the modest woman submits to her husband, but only to please him; and, but for the desire of maternity, would far rather be relieved from his attentions. This is doubly true of women during the periods when they are with child, and when they are nursing.

Hallowed Pleasures

Jeremy Taylor, the quaint old English divine, says: "Married people must be sure to observe the order of nature and the ends of God. He is an ill husband that uses his wife as a man treats a harlot, having no other end but pleasure. The pleasure should always be joined to one or another of these ends—with a desire for children, or to avoid fornication, or to lighten and ease the cares and sadness of household affairs, or to endear each other, but never

with a purpose, either in act or desire, to separate the sensuality from these ends which hallow it.

"Married people must never force themselves into high and violent lusts with arts and misbecoming devices, but be restrained and temperate in the use of their lawful pleasures."

Complete Cessation

There are certain periods when a complete cessation should be observed. One of these is during the monthly sickness of the wife, and for a day or two after that epoch.

The Mosaic law pronounces a woman "unclean" for a number of days after her monthly illness.

During pregnancy and nursing, conjugal relations should be few and far between. Some authorities condemn them altogether. Perhaps that is somewhat extravagant. With care, they may do no harm. Miscarriage is sometimes caused by too violent action.

A Dangerous Period

During and after the change of life, it is also important to observe an unwonted moderation. During that period any unaccustomed excitement of this character may be followed by flooding and

other serious symptoms, while after the crisis has been passed, the sexual appetite itself should wholly or almost wholly disappear.

Danger of Excess

The married man who thinks that because he is a married man he can commit no excess, no matter how often the sexual act is repeated, will suffer as certainly and as seriously as the debauchee who acts on the same principle in his indulgences, perhaps more certainly from his very ignorance, and from his not taking those precautions and following those rules which a career of vice is apt to teach a man. Till he is told, the idea never enters his head that he has been guilty of great and almost criminal excess, nor is this to be wondered at, as such a cause of disease is seldom hinted at by the medical man he consults.

Nature of Excess

The nature of excess may be twofold; either it is a long-continued indulgence beyond the average power of the man to withstand, or it is brief and violent.

A Noted Physician's Opinion

"A great excess for a few days only, acting like a 'shock,' may manifest its consequences in the nervous system at a long distant subsequent period. A

sudden, short, yet great excess may be more dangerous than more moderate, albeit excessive indulgence, extending over a long period. In certain constitutions, although only indulged in legitimately and for a short period, as after marriage, such excess may act like a shock or concussion of the spinal cord, or like a blow on the head, and may give rise to serious chronic diseases, as epilepsy, insanity and paralysis."

A Foolish Notion

A foolish notion sometimes prevails that it is necessary to health to have frequent intercourse. There is no condition of life more thoroughly in accordance with perfect vigor than chaste celibacy. Next to this comes moderation in married life. It is never required for sanitary reasons to abuse the privileges which law and usage grant. Any such abuse is pretty sure to bring about debility and disease.

A General Rule

Generally speaking, the hygienic rule is that after the act the body should feel well and strong, the sleep should be sound, and the mind clear. Whenever this is not the case, when the limbs feel languid, the appetite feeble or capricious, the intellect dull and the faculties sluggish,

then there is excess, and the act should be indulged in more rarely.

Those that observe strictly this rule will need no other, and will incur no danger from immoderate indulgence.

Transmitting of Life

The differences of the sexes, the emotions which depend upon these differences, and the institution of marriage are primarily and directly existent for the purpose of transmitting life, or, to put it more plainly, for having children. Every married couple must distinctly and constantly impress this truth upon their minds, and be governed by it in their life. Whatever relations they bear to each other, whatever duties they may owe to society and themselves, all of them are subordinate to the paramount obligation of having and raising a family. We care not what excuse may be imagined in order to escape this duty, it is inadmissible. Nothing short of positive incapacity can exculpate either party.

Season for Conception

It is not only their duty to have, not merely a child or two, but a family of children; but also to do all in their power that their offspring have all the natural advantages which it is possible to give

them. It may not be generally known that this matter touches some of the most intimate and earliest relations of the married couple. But, nowadays, physicians at least are fully satisfied that the season and manner of conception, the condition of father and mother at the time, and several attending circumstances, exercise a most important influence on the newly-formed being.

Nature of Conception

Every human being originates from an egg. Every one of us commenced our existence in an egg. The human egg, however, has no shell, and is not, as with fowls and many lower animals, deposited outside the body. The female matures one or several at each of her monthly periods, and they pass from the sac that has hitherto contained them on their way to the outer world. They are so minute that they are hardly visible to the naked eye, and so delicate in structure that they readily perish. They remain a longer or a shorter time in their passage from the spot where they are formed to their destination, sometimes requiring but a day or two, at other times probably a week or two.

The Egg and Sperm Meet

During this passage, should they come in contact with the secretion of the male, the vibratory bodies called spermatozoa surround the egg, penetrate into it perhaps, and fecundate it. At this moment conception has taken place, and a new member of the species has commenced its individual life.

An Explanation

It will be understood that the spermatozoa of man (as in all mammalia) are living, active semi-animals, with the power of *locomotion,* while the female ovum is *passive*, with no power to move itself from place to place. The ovum is moved by forces outside of itself; the spermatozoon seeks the ovum by its own inner force. Hence, if the spermatozoa be placed within the female vagina by any means, they will find their way into the womb, and if a ripe ovum is in place, there will be a union

SEMEN HIGHLY MAGNIFIED

of one of the spermatozoa (a spermatozoon) with the ovum, and thus a new life is brought into being.

Artificial Impregnation Union is not essential to impregnation; it is possible for conception to occur without congress. All that is necessary is that seminal animalcules enter the womb and unite there with the egg or ovum, as explained above. It is not essential that the semen be introduced through the medium of the male organ, as it has been demonstrated repeatedly that by means of a syringe and freshly obtained and healthy semen, impregnation can be made to follow by its careful introduction.

THE REPRODUCTIVE ORGANS

1. The bladder, cut open by a crucial incision and the four flaps separated.
2. The ureters.
3. Their vesical orifices.
4. Uvula vesicæ. The triangle formed by the points at 3, 4 is the vesicle triangle.
5. Superior fundus of the bladder.
6. Bas fond of the bladder.
7. The smooth center of the vesical triangle.

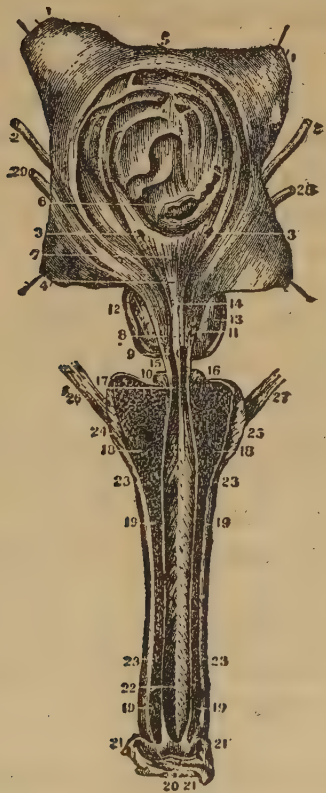


FIG. 370

THE BLADDER AND URETHRA OF A MAN, LAID OPEN IN ITS WHOLE LENGTH

8. Verumontanun or caput gallinaginis.
9. Orifice of the ductus ejaculatorius.
10. Depression near the verumontanum.
11. Ducts from the prostate gland.
12, 13. Lateral lobes of the prostate gland.
14. Prostatic portion of the urethra; just above is the neck of the bladder.
15. Its membranous portion.
16. One of Cowper's glands.
17. The orifices of their excretory ducts.
18. Section of the bulb of the urethra with its erectile tissue.
19. Cut edges of the corpora cavernosa.
20. Cut edges of the glans penis.
21. Prepuce dissected off.
22. Internal surface of the urethra laid open.
23. Outer surface of corpora cavernosa.
24, 25. Accelerator urinæ muscle.
26, 27. Erector penis muscle.

THE FEMALE SEXUAL ORGANS

The generative or reproductive organs of the human female are usually divided into the internal and external. Those regarded as internal are concealed from view and protected within the body. Those that can be

readily perceived are termed external. The entrance of the vagina may be stated as the line of demarcation of the two divisions.

External Organs

1. The *labia majora,* or greater lips, and the

2. *Labia minora,* or lesser lips, are formed by double folds extending downward from the *mons veneris,* the prominent eminence formed by fatty tissue, just above the organ.

3. The *clitoris* is a prominent erectile structure situated at the upper part of the opening between the folds of the *labia minora* just where the lips come together. This is the counterpart of the glans penis in man.

4. The *hymen* is a membranous fold which partly closes the opening to the vagina.

5. *Vulva* is a term applied when speaking of all of these external parts.

Internal Organs

1. The *vagina* is a canal about five or six inches long, which extends from the vulva to the uterus. This organ is very distendible, and plays an important part in childbirth.

2. The *uterus* is situated between the bladder and the rectum in the cavity of the pelvis. It is held in position by the broad

bands of peritoneum on each side, which extend from the sides of the uterus to the walls of the pelvis, and is supported by the uterus.

3. The *fallopian tubes* are two in number, situated one on each side of the uterus, in the broad ligament extending from the uterus to the sides of the pelvis. They convey the ova from the ovaries to the cavity of the uterus.

4. The *ovaries* are oval shaped bodies situated one on each side of the uterus, behind and below the fallopian tubes, in the posterior part of the broad ligament. They are about an inch and a half long, three-quarters of an inch wide, and one-third of an inch thick.

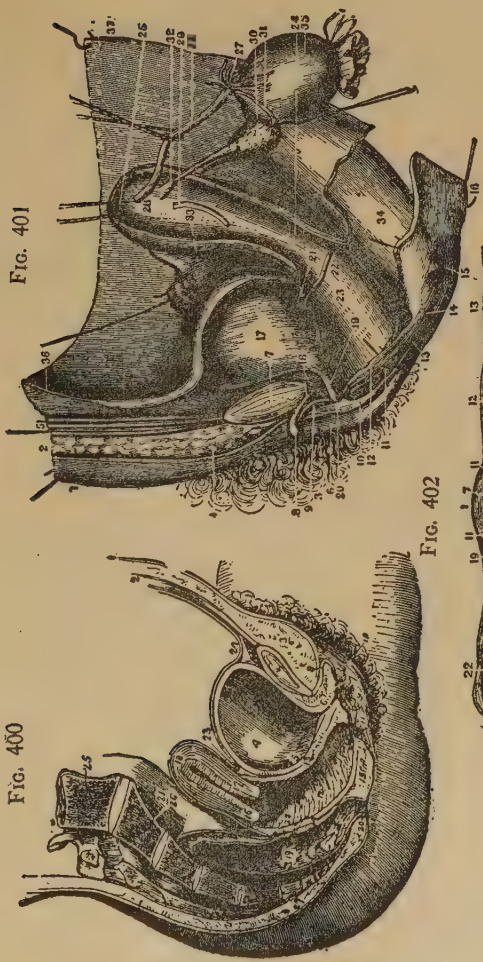


FIG. 401

FIG. 400

FIG. 402

FEMALE ORGANS OF GENERATION

FIG. 400

A SIDE VIEW OF THE VISCERA OF THE FEMALE PELVIS

1. Symphysis Pubis.
2. Abdominal Parietes.
3. The Fat forming the Mons Veneris.
4. The Bladder.
5. Entrance of the Left Urethra.
6. Canal of the Urethra.
7. Meatus Urinarius.
8. The Clitoris and its Prepuce.
9. Left Nympha.
10. Left Labium Majus.
11. Orifice of the Vagina.
12. Its Canal and Transverse Rugæ.
13. The Vesico-Vaginal Septum.
14. The Vagino-Rectal Septum.
15. Section of the Perineum.
16. Os Uteri.
17. Cervix Uteri.
18. Fundus Uteri.
19. The Rectum.
20. The Anus.
21. Upper Portion of the Rectum.
22. Recto-Uterine Fold of the Peritoneum.
23. Utero-Vesical Reflection of the Peritoneum.
24. The Peritoneum reflected on the Bladder from the Abdominal Parietes.
25. Last Lumbar Vertebra.
26. The Sacrum.
27. The Coccyx.

FIG. 401

A VERTICAL SECTION THROUGH THE LINEA ALBA AND SYMPHYSIS PUBIS SO AS TO SHOW THE BLADDER, VAGINA, UTERUS AND RECTUM IN SITU.—THE PERITONEUM HAS BEEN CUT AT THE POINTS WHERE IT IS REFLECTED

1. Anterior Parietes of the Abdomen.
2. Sub-Cutaneous Cellular Tissue.
3. Hairs on the Mons Veneris.
4. Cellular Tissue on the Mons Veneris.
5. Rectus Abdominis of the Right Side.
6. Right Labia Majora.
7. Symphysis Pubis.
8. The Clitoris.
9. Its opposite Crus.
10. Right Labia Minora.
11. Orifice of the Vagina.
12. Portion of the Left Labia Minora.
13. The Fourchette, or Posterior Commissure of the Vulva.
14. The Perineum.
15. The Anus.
16. A portion of the Integuments of the Buttock.
17. Left Side of the Bladder.
18. Neck of the Bladder.
19. The Urethra.
20. Meatus Urinarius.
21. Entrance of the Left Ureter into the Bladder.
22. Left Ureter cut off.
23. Left Side of the Vagina.
24. Left Side of the Neck of the Uterus outside of the Vagina.
25. Fundus of the Uterus.
26. Left Fallopian Tube separated from the Peritoneum.
27. Its Fimbriated Extremity.
28. Its Entrance into the Uterus.
29. Left Round Ligament.
30. Left Ovary.
31. Fimbriated Portion which unites the Tube to the Ovary.
32. Insertion of the Ligament of the Ovary to the Uterus.
33. Right Broad Ligament of the Uterus.
34. Lower Portion of the Rectum.
35. Rectum turned off and tied.
36. The Peritoneum lining the Anterior Parietes of the Abdomen.
37. The Peritoneum which covers the Posterior Parietes of the Abdomen.

Fig. 402

THE UTERUS, FALLOPIAN TUBES, OVARIES AND A PART OF THE VAGINA OF A FEMALE OF SIXTEEN YEARS. ON ONE SIDE THE TUBE AND OVARY IS DIVIDED VERTICALLY; THE OTHER SIDE IS UNTOUCHED. THE ANTERIOR PORTION OF THE UTERUS AND VAGINA HAVE ALSO BEEN REMOVED

1. Fundus of the Uterus.
2. Thickness of its Parieties anteriorly.
3. External Surface of the Uterus.
4. Section of the Neck of the Uterus.
5. Section of the Anterior Lip.
6. Its Posterior Lip untouched.
7. Cavity of the Uterus.
8. Cavity of its Neck.
9. Thickness of the Walls of the Vagina.
10. Its Cavity and Posterior Parietes.
11. Openings of Fallopian Tubes into Uterus.
12. Cavity of the Left Tube.
13. Its Pavilion.
14. Corpus Fimbriatum.
15. Its Union with the Ovary.
16. Left Ovary vertically divided.
17. The Vesicles in its Tissue.
18. Ligament of the Ovary.
19. Right Fallopian Tube, untouched.
20. Its Corpus Fimbriatum.
21. Right Ovary.
22. The Broad Ligament.

CHAPTER XX

CHILD-BEARING—PREGNANCY

Veneration for the Pregnant

"In no period of her life is woman the subject of interest so profound and general as at the time when she approaches the sacred threshold of maternity. The young virgin and the new wife have pleased by their grace, spirit and beauty. The pregnant wife is an object of active benevolence and religious respect. It is interesting to note how, at all times and in all countries, she has been treated with considerate kindness and great deference. She has been made the subject of public veneration, and sometimes even of religious worship. At Athens and at Carthage the murderer escaped from the sword of justice if he sought refuge in the house of a pregnant woman. The Jews allowed her to eat forbidden meats. The laws of Moses pronounced the penalty of death against all those who by bad treatment or any act of violence caused a woman to abort.

Lycurgus compared women who died in pregnancy to the brave dead on the field of honor, and accorded to them sepulchral inscriptions. In ancient Rome, where all citizens were obliged to rise and stand during the passage of a magistrate, wives were excused from rendering this mark of respect, for the reason that the exertion and hurry of the movement might be injurious to them in the state in which they were supposed to be. In the kingdom of Pannonia all enceinte women were in such veneration that a man meeting one on the road was obliged, under penalty of a fine, to turn back and accompany and protect her to her place of destination. The Catholic church has in all times exempted pregnant wives from fasts. The Egyptians decreed, and in most Christian countries the law at the present time obtains, that if a woman shall be convicted of an offense the punishment of which is death, the sentence shall not be executed if it be proved that she is pregnant."—*Geo. H. Napheys, M.D.*

Signs of Pregnancy

One of the first signs of pregnancy is that of the cessation of the menses. As a sign, it is not to be de-

pended upon by itself alone. Ceasing to be "unwell" may arise from various causes. In the great majority of cases, however, the menses cease to flow after conception has taken place. One sign, with many women, is an increase in the size of the neck, which usually occurs in a few days after conception.

Sometimes women menstruate during the entire period of gestation. This, of course, is an abnormal condition and should be remedied.

Again, women who have never menstruated have been known to bear children.

Pregnancy seldom takes place under such conditions, but it is not an unusual occurrence for women not to menstruate from one pregnancy to another. This indicates too rapid child-bearing.

Morning Sickness

Morning sickness is regarded as one of the most reliable early symptoms. If it appears at all, it generally occurs within three weeks, and may present itself within a few days after conception. This derangement of the stomach is manifested in various ways. Frequently there is great loathing of food, nausea of a most distressing character, and vomiting of anything taken into the stomach, particularly in the

morning. Many women, however, are never troubled with the morning sickness. There is also in some cases a certain longing for unusual articles of food, and when not gratified in her fancies, the individual exhibits such disappointment that it is certainly better to indulge her vagaries, when not positively injurious. Usually all disturbances of the stomach disappear by the third or fourth month, the appetite becomes regular and the digestion good, and the whole body takes on an appearance of bloom and health.

Urinary Troubles In the beginning of pregnancy there is often the desire to empty the bladder frequently, or there may be other annoying symptoms. These are chiefly due to the irritation caused by the pressure of the growing uterus against the bladder, and disappear after the first few weeks.

External Signs Owing to the direct and intimate sympathy existing between the uterus and breasts, pregnancy is generally indicated by changes in the latter organs. They may become somewhat painful and swollen, the nipple is elevated, and the areola, or circle around it, assumes a dark brown hue, and is dotted with small tu-

bercles. The nipple enlarges, and as pregnancy advances milk can be forced from it by pressure. Milk in the breasts, however minute in quantity, is a pretty sure sign, especially in a first pregnancy. Great importance is attached to the increased darkness in the color of the circle around the nipple, and it is a sign which rarely fails; like all presumptive signs of early pregnancy, though it can hardly be relied upon alone.

Besides the changes in the nipple and the enlargement of the breast, the veins look more blue, and the whole substance is firmer and more knotty to the touch.

Enlargement of the abdomen, though an invariable accompaniment of pregnancy, can not positively be relied upon as a symptom, as other causes may produce it; besides, in many cases the development of the abdomen is not observed till rather late.

It may be occasioned by various causes. Instances are quite common where women have made careful preparation for confinement, only to be disappointed by finding they were suffering from some serious disease causing suppression of the menses.

From the third to the eighth month the abdomen continues to enlarge.

Quickening The movements of the child occur from the eighteenth to the twentieth week. Sometimes these motions begin as early as the third month, and then they are a feeble fluttering only, causing unpleasant sensations of fainting and nausea.

The motion of the child is regarded by women of experience as an unfailing sign. But cases are common where the throbbing of a tumor and other causes have been mistaken for fetal movements. Though at first feeble, after a time the motions become more quick and frequent, and a woman is not only able to recognize her condition, but the very period of her pregnancy.

The Fetal Heart In the fifth month there is a sign which, if detected, furnishes clear evidence of conception, and that is the sound of the child's heart. If the ear be placed on the abdomen over the womb, the beating of the fetal heart can sometimes be heard quite plainly; and by the use of a stethoscope, the sounds can be heard still more plainly. This is a very valuable sign, inasmuch as the presence of the child is not only ascertained, but also its position, and whether there are twins or more.

Will It Be a Boy or a Girl, or Twins?

By the use of the stethoscope, during the last three months of pregnancy, may be ascertained the sex of the fetus; even without that instrument, the inquirer, if he possess good hearing, may decide this; for science states that the number of beats to the minute of the fetal male heart is from 120 to 130; those of a female, from 140 to 150. The ear should be pressed firmly against the abdomen. In the same way, if *two* distinct pulse-beats of different rapidity are made out, *twins* may be suspected; especially if two prominences appear in the shape of the abdomen with some depression between; unusual *size* would be merely corroborative and not alone of particular value for a decision.

Other Signs

Some women are afflicted by the appearance of more or less prominent and dark yellowish-brown spots or patches on the face, generally upon the forehead, nose and over the cheek bones. These disappear after the birth.

While before the fifth month there is no one sign that may be depended on with absolute certainty, any person with ordinary powers of observation will have little trouble

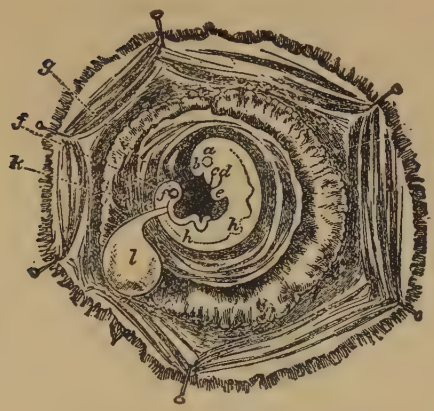
in distinguishing pregnancy from other conditions that bear more or less resemblance. After the fetal heart-beat is detected no further difficulty will be experienced, for in that we have a sure sign of pregnancy.

The morning sickness, though a valuable sign, is by no means constant.

Even in the absence of some symptoms, there will not be much trouble, as a rule, to recognize the true condition, especially if the menses have ceased.

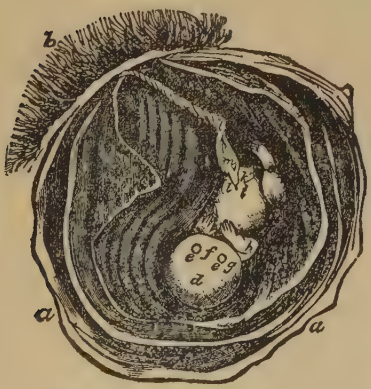
Changes in the Mind

The most wonderful of all the changes which attend pregnancy are those in the nervous system. The woman is rendered more susceptible, more impressible. Her character is transformed. She is no longer pleasant, confiding, gentle and gay. She becomes hasty, passionate, jealous and bitter. But in those who are naturally fretful and bad-tempered a change for the better is sometimes observed, so that the members of the household learn from experience to hail with delight the mother's pregnancy as a period when clouds and storms give place to sunshine and quietness. In some rare cases, also, pregnancy confers increased force



EMBRYO OF THIRTY DAYS

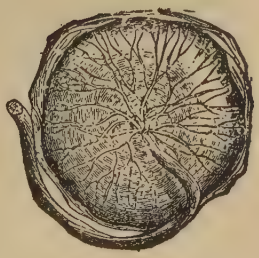
a, Head of Embryo; *b*, Eyes; *c*, Mouth; *d*, Neck; *e*, Chest; *f*, Abdomen; *g*, Extremity of Spine; *h*, *h*, Spinal Arch; *k*, Neck of Umbilical Vesicle; *l*, the Vesicle.



EMBRYO OF FORTY-FIVE DAYS

a, *a*, *a*, Chorion; *b*, Villosities of Placenta; *c*, *c*, Amnion; *d*, Head of Embryo; *e*, Temples; *f*, interval between Eyes or Root of Nose; *h*, the Arms; *i*, the Abdomen; *k*, the Sexual Organs; *l*, *l*, Umbilical Cord; *m*, the internal portion of Cord.

FETAL SIDE OF PLACENTA



MATERNAL SIDE OF PLACENTA

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and elevation to the ideas, and augmented power to the intellect.

To Calculate Time of Birth

If the precise day on which conception took place were known there would be no difficulty in calculating the time that delivery should occur. The usual number of days for the duration of pregnancy is two hundred eighty (280) days or forty (40) weeks. While this is the average, there are undoubtedly cases in which the time is exceeded, or fallen short of, by a few days.

First children are frequently born within less than 280 days; and the fact of a woman giving birth to her first child within a little less than nine months of her marriage, should not necessarily fix upon her the charge of unfaithfulness or bring her virtue into question.

Legitimate Birth

Different countries vary somewhat in their laws affecting the legitimacy of children, though in the main there is not a wide variation. The usual legal time is fixed at nine calendar months, allowing a latitude of a few days on either side. France does not call the legitimacy of a child into question who has been born three

hundred days after the death or absence of the legal parent. According to the laws of Scotland, a child is a bastard who is born later than ten calendar months after the absence of the legal husband.

Unusual Cases

Women about whom there can be no doubt have gone ten months with child, and cases have been reported of eleven, and even twelve months; but these are, of course, very exceptional, and about which some doubt might be entertained. On the contrary, there are many well-authenticated cases of children born seven months after conception. These varying cases have been the cause of much domestic trouble and even of divorces. The question of the extreme limit has always been an important one, interesting not only the parties concerned and the medical men, but bearing also much legal significance.

Where to Commence to Count

It is customary among some women to count from the middle of the month after the appearance of the last menstruation; this is the most usual mode with all in fact, but taking into consideration the process of ovulation, the time during which the egg ripens and leaves the

ovary, it would appear that the period most liable to conception, and therefore the safest to count from, is that closely following or preceding menstruation. It is at those times that the germ from the male is most apt to meet with and impregnate the female egg.

If a woman passes over the ninth month, she will probably go on to the tenth month before delivery takes place.

Healthfulness of Maternity

Thin women become plump during pregnancy; symptoms of poor health often disappear at this time from the lives of many women. Nature seems to gather all her forces to ward off disease, and to guard both mother and child through the great process. *Nothing can be more conducive to the good health of women than occasional child-bearing.* If the reader does not believe this, let him (or her) take a little time to run over in mind the matrons on the one hand, and the spinsters and non-child-bearing wives on the other, and compare the two classes as to health and vigor.

No woman of sense enough to follow the instructions of a proper treatise on child-bearing should make a bugaboo of any of the various stages of maternity, when all the

testimony is so overwhelmingly in favor of its healthfulness.

Premature Births The earliest period that a child can be brought into the world and live is not fully determined. It is a common opinion that a child can not live if born before seven months. But it is well known that sixth month's children *and less* have lived, grown to maturity, and enjoyed good health.

The cases where a child lives when born under seven months are exceedingly rare; but after that age has been reached the chances are, under proper care, much in favor of the child, if well developed.

Miscarriage Miscarriage is most frequent in the earlier months of gestation. Women who have had miscarriage once are liable to experience the same again at about the same time of pregnancy.

Dangers to Mother Wives are too much in the habit of making light of miscarriages. They are much more frequently followed by disease of the womb than are confinements at full term. There is a greater amount of injury done to the parts than in natural labor.

Menstruation soon returns; conception may quickly follow. Unhappily, there is no custom requiring husband and wife to sleep apart for a month after a miscarriage as there is after a confinement. Hence, especially if there be any pre-existing uterine disease, or a predisposition thereto, miscarriage is a serious thing.

Causes of Miscarriage

The irritation of hemorrhoids or straining at stool will sometimes provoke an early expulsion of a child. Excessive intercourse by the newly married is a very frequent cause. Bathing in the ocean has been known to produce it. Nursing is exceedingly apt to do so. It has been shown by a distinguished medical writer that, in a given number of instances, miscarriage occurred in seventeen per cent. of cases in which the woman conceived while nursing, and in only ten per cent. where conception occurs at some other time. A wife, therefore, who suspects herself to be pregnant, should wean her child.

Over-exertion, over-excitement, a fall, a blow, any violent emotion, such as anger, sudden and excessive joy, or fright; running, dancing, horseback riding, riding over rough

roads, great fatigue, lifting heavy weights, purgative medicines, displacement of the womb, general ill-health, are all well-known causes of miscarriage, in addition to those before mentioned.

Prevention The way to prevent miscarriage is to lead a quiet life, particularly during those days of each successive month when, under other circumstances, the woman would menstruate; and to abstain during those days not only from long walks and parties, but also from sexual intercourse.

It is especially desirable to avoid a miscarriage in the first pregnancy, for fear that the habit of miscarrying shall then be set up, which it will be very difficult to eradicate. Therefore newly-married women should carefully avoid all causes which are known to induce the premature expulsion of the child. If it should take place in spite of all precautions, extraordinary care should be exercised in the subsequent pregnancy, to prevent its recurrence.

Interdict sexual intercourse until after the fifth month; for if the pregnancy pass beyond this period, the chances of miscarriage will be much diminished.

If the *symptoms of miscarriage,* which may be expressed in the two words *pain* and *flooding,* should make their appearance, the doctor ought to be sent for at once, the wife awaiting his arrival in a recumbent position. He may even then be able to avert the impending danger. At any rate, his services are as necessary, and often even more so, as in a labor at full term.

CHAPTER XXI

PAINLESS PREGNANCY AND CHILDBIRTH

The entire period of time from conception to childbirth is for the wife a most critical time, for only at the cost of great physical suffering and danger does she realize the joys of motherhood. While this statement is world-wide in its application, civilized women of the most highly nervous and intellectual types suffer most, the reason being the pace at which we live in modern days has left a definite impress on womankind, making such drafts on their stores of nervous energy that it has shown in increasing severity of labor pains.

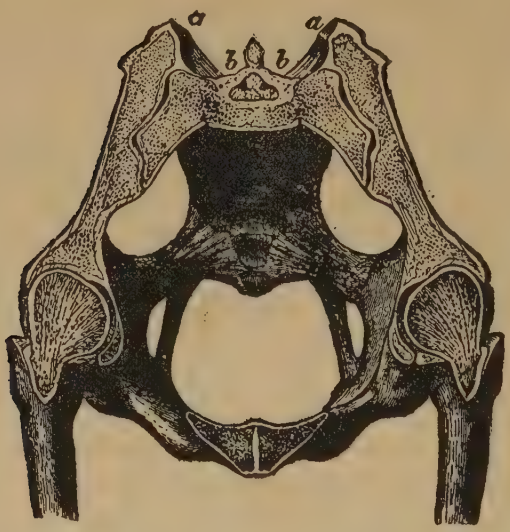
Uses of Pain

Not many at the present day contend that pain in itself is a good thing. It indeed serves a useful purpose in the economy of life, since it warns us of broken laws, but that does not prevent us from making use of every means known to science to alleviate suffering in surgical operations. The discovery of anesthetics is

rightly regarded as one of the greatest achievements of modern science. Many delicate operations, which result in saving of life and restoration of health, would be impossible if the subject could not be rendered unconscious during the operation. But Sir James Simpson declares that, "the total sum of pain attendant upon natural labor is as great, if not greater, than that attendant upon most surgical operations."

Medical Research

This subject has been made the object of much careful research on the part of the medical profession, and valuable treatises have appeared covering the general subject containing directions how to secure a comfortable period of pregnancy and painless delivery. For practical home-life purposes, the hygienic rules to be observed during pregnancy may be summed up as follows: 1. An unconfined and lightly burdened waist. 2. Moderate but persistent outdoor exercise, of which walking is the best form. 3. A plain, unstimulating, chiefly fruit and vegetable diet. 4. Little or no intercourse during the time. These are hygienic rules of benefit under any ordinary conditions; yet they are violated by almost every



"THE HOUSE WE LIVE IN" FOR NINE MONTHS: SHOWING THE AMPLE ROOM PROVIDED BY NATURE WHEN UNCONTRACTED BY INHERITED INFERIORITY OF FORM OR ARTIFICIAL DRESSING

A CONTRACTED PELVIS. DEFORMITY AND INSUFFICIENT SPACE

pregnant woman. If hygienic rules are followed, biliousness, indigestion, constipation, swollen limbs, morning sickness and nausea, all will absent themselves or be much lessened.

The above is a statement in a "nutshell" of the whole matter of painless childbirth labor; but for emphasis we add some definite information.

Tight Lacing of Mothers

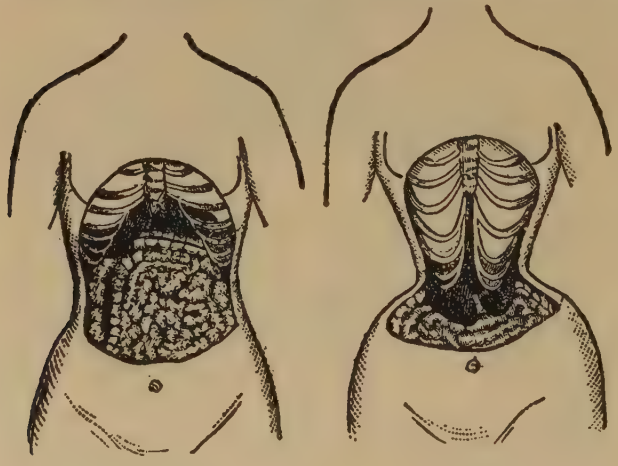
No tongue can tell, no finite mind can conceive, the misery tight lacing has produced, nor the number of deaths, directly or indirectly, of young women, bearing mothers and weakly infants it has occasioned.

If the murderous practice continues another generation, it will bury all the middle and upper classes of women and children and leave propagation to the coarse-grained, but healthy, lower class. However, we are glad to add that a reform in this respect has set in of recent years.

Clothing

The weight of the skirts should rest entirely on the shoulders by means of straps. No weight or tightness should be permitted on the hips or around the waist.

The amount of clothing should be suited to the season, but increased rather than diminished, owing to the great susceptibility of the system to the vicissitudes of the



A

The ribs of large curve; the lungs large and roomy; the liver, stomach and bowels in their normal position; all with abundant room

B

The ribs bent almost to angles; the lungs contracted; the liver, stomach and intestines forced down into the pelvis, crowding the womb seriously.

NATURE VERSUS CORSETS, ILLUSTRATED

weather. It is especially important that flannel drawers should be worn during advanced pregnancy, as the loose dress favors the admission of cold air to the unprotected parts of the body.

Care of Lower Limbs Pressure upon the lower limbs, in the neighborhood of the knee or the ankle joint, should be avoided, more particularly toward the last months. It is apt to produce enlargement and knotting of the veins, swelling and ulcers of the legs, by which many women are crippled during their pregnancies, and sometimes through life. Therefore the garters should not be tightly drawn, and gaiters should not be too closely fitted, though they should firmly support the ankle.

Exercise Moderate exercise in the open air is proper and conducive to health during the whole period of pregnancy. It should never be so active nor so prolonged as to induce fatigue. Walking is the best form of exercise. Riding in a badly constructed carriage, or over a rough road, or upon horseback, as well as running, dancing, and lifting or carrying heavy weights, should be scrupulously avoided, being liable to cause rupture, severe flooding and miscarriage. Journeys are not to be taken. Exercise and fresh air are of the greatest importance to mother and child. The mother should not force herself to go to a certain place nor to

walk during a certain time in a day. As soon as fatigue is felt, stop walking. A tendency to indolence must be overcome. A gentle activity is better and beneficial. Toward the end of pregnancy the wife should economize her forces. She should not remain long standing or kneeling, nor sing in either of these postures.

Bathing Those who have not been accustomed to bathing often should not begin the practice during pregnancy, and in any case great care should be exercised during the latter months. It is better to preserve cleanliness by sponging with tepid water than by entire baths. Foot baths are always dangerous. Sea bathing sometimes causes miscarriage, but sea air and the sponging of the body with salt water are beneficial. The shower bath is of course too great a sock to the system, and a very warm bath is too relaxing. In some women of a nervous temperament, a lukewarm bath taken occasionally at night during pregnancy has a calming influence. This is especially the case in the first and last month. But women of a lymphatic temperament and of a relaxed habit of body are always injured by the bath.

Ventilation Attention should also be directed to keeping the atmosphere in the sitting and sleeping rooms of the house fresh. This can only be accomplished by constantly changing it. The doors and windows of every room, while unoccupied, should be kept thrown open in the summertime, and opened sufficiently often in the winter to wash out the apartments several times a day with fresh air. The extremes of heat and cold are to be avoided with equal care. The house should be kept light. Young plants will not grow well in the dark; neither will the young child nor its mother flourish without sunlight. The ancients were so well aware of this that they constructed on the top of each house a solarium, or solar air bath, where they basked daily, in thin attire, in the direct rays of the sun.

Sleep During pregnancy a large amount of sleep is required. It has a sedative influence upon the disturbed nervous system of the mother. It favors, by the calmness of all the functions which attends it, the growth of the fetus. Neither the pursuit of pleasure in the evening, nor the observance of any trite maxims in regard to early rising in the

morning, should be allowed to curtail the hours devoted to sleep. At least eight hours out of the twenty-four can well be spent in bed.

The Mind A tranquil mind is of the first importance to the pregnant woman. Gloomy forebodings should not be encouraged. Pregnancy and labor are not, we repeat, diseased conditions. They are healthful processes, and should be looked upon as such by every woman. Bad labors are very infrequent. It is as foolish to dread them as it is for the railway traveler to give way to misgivings in regard to his safety. Instead of desponding, science bids the woman to look forward with cheerfulness and hope to the joys of maternity.

Food The nourishment taken during pregnancy should be abundant, but not larger in quantity than usual in the early months. Excess in eating or drinking ought to be most carefully avoided. The food is to be taken at shorter intervals than is common, and it should be plain, simple and nutritious. Fatty articles, the coarser vegetables, highly salted and sweet food, if found to disagree, as is often the case, should be abstained from.

The flesh of young animals—as lamb, veal, chicken and fresh fish—is wholesome, and generally agrees with the stomach. Ripe fruits are beneficial. The diet should be varied as much as possible from day to day. The craving which some women have in the night or early morning may be relieved by a biscuit, a little milk, or a cup of coffee. When taken a few hours before rising, they will generally be retained and prove very gratifying, even though the morning sickness be troublesome. Any food or medicine that will confine or derange the bowels is to be forbidden. The taste is, as a rule, a safe guide, and it may be reasonably indulged. But inordinate, capricious desires for improper, noxious articles should, of course, be opposed.

A FEW DON'TS FOR PREGNANT WOMEN

1. Don't permit yourself to become constipated—no, not for one day.
2. Don't permit yourself to become bilious. Use all your hygienic knowledge to keep yourself from becoming so.
3. Don't force your appetite. Let hunger demand the food.

4. Don't be too sedentary in your habits. Take sufficient gentle exercise.

5. Don't overwork or do heavy lifting and the like.

6. Don't overtax the brain or the nervous system. Live a quiet life.

7. Don't in any way confine the temporary home of the little one resting under your heart.

8. Don't eat indigestible or constipating foods.

Use of Anesthetics

Is it possible to avoid the throes of labor, and have children without suffering? Yes. Medical art brings the waters of Lethe to the bedside of woman in her hour of trial.

Anesthetics are now used successfully here as in surgery and other painful cases. Their administration is never pushed so as to produce complete unconsciousness, unless some operation is necessary, but merely so as to diminish sensibility and render the pains endurable. These agents are thus given without injury to the child, and without retarding the labor or exposing the mother to any danger. When properly employed, they induce refreshing sleep, revive

the drooping nervous system, and expedite the delivery.

They should never be used in the absence of the doctor. He alone is competent to give them with safety. In natural, easy and short labor, where the pains are readily borne, they are not required. But in those lingering cases in which the suffering is extreme, and, above all, in those instances where instruments have to be employed, ether and chloroform have a value beyond all price.

Twilight Sleep

This is the name of a state of consciousness produced by a judicious use of narcotics whereby the blessings of painless labor are said to be assured. As at present applied, this method can not be successfully employed outside of a well-equipped hospital. It is, however, thought that further development in technic will enable it to be quite extensively employed in private practice.

The Aim Sought

The problem is to find a remedy for the pangs of childbirth. Whatever assuages pain has a most beneficial effect on the health of the mother, and what is of equal importance, it lifts the

burden of fear from her mind. Many feel that this problem is something far more than the abolishing of pain. It is rightfully regarded as one of the most important problems of modern times. Rightfully solved, it means more children (increasing birth rate) and healthier children; stronger, more contented and happier mothers, all of which means that the world itself will be better. This is the goal, to achieve which medical science is putting forth its best energies.

CHAPTER XXII

CONFINEMENT

WHERE DID THE BABY COME FROM?

Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get the eyes so blue?
Out of the sky, as I came through.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm, white rose?
I saw something better than anyone knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get this pretty ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherub's wings.

How did they all come just to be you?
God thought of *me,* and so I grew.

But, how did you come to us, you dear?
God thought about *you,* and so I am here.

—*George Macdonald.*

Preparation for Confinement

Before confinement, before labor really commences, everything pertaining to the proper arrangement of the lying-in room, everything necessary to the safe and successful conduct of the labor, and everything essential to the comfort and welfare of both mother and child, should be in complete and perfect readiness. Let no patient be dilatory in these matters. Nothing, however seemingly unimportant it may be, should be put off to the last moment. The nurse should be engaged six or eight weeks beforehand, and should be a person of good reputation for skill, cleanliness and quiet. Some nurses are slovenly and given to constant gossip and chatter. The physician should also be spoken to. It will be well if the advice of a lady friend of experience in the cares of maternity can be had regarding some of the details of preparation.

Necessary Articles

The arrangement of the bed and bedclothing, the dress of the patient, and the many small but necessary articles that should be on hand and ready for immediate use, must all receive their due share of attention. Among other things that

the patient may deem necessary, there should be provided a skein of strong thread, a good pair of scissors, some pure lard or sweet oil; all things, in fact, necessary to the mother or babe should be placed in such order that they can be found without bustle or confusion the moment they are wanted.

The clothing should be perfectly loose, and sufficiently warm to permit the patient to get out of bed if necessary to do so. The following very suitable garments have been recommended: a clean and comfortable nightgown should be put on, and, that it may not become soiled, rolled carefully and smoothly up about the waist when the lady lies down; over this, a short bed-gown reaching to the hips; to meet this a flannel, or, better, a plaited cotton petticoat, is next put on; and over the whole may be worn a dressing gown until taken to the bed.

Dressings for the Bed

There are certain articles of clothing and dressings for the bed that should be cared for in advance, so that they may be ready when required.

It is of consequence to procure a proper bandage. It should be made of heavy muslin, neither too coarse nor too fine; an

ordinarily good quality of unbleached muslin is the best. The material is to be cut bias, about one and a quarter yards long.

The Bed In the preparation of the bed, a rubber, oil or waterproof cloth is necessary. The bed should be made as usual, except that a sheet folded several times ought to be placed beneath the lower sheet. On the top of the lower sheet should be placed the rubber or oil cioth, and on top of this again another folded sheet. By this arrangement the necessity of making up the bed after the birth of the child is obviated, as the soiled clothes can all be removed without disturbing the bed and mother.

A bed used for this purpose should always have a good, firm, smooth mattress, *not feathers.*

Other Preparations As soon as it is evident that labor has begun, warm water should be in readiness. The lying-in chamber should be kept comfortable, quiet and well ventilated.

Persons Present No more people should be allowed in the room than the nature of the case absolutely requires. Should the

husband be present? Yes, if the wife says so; she, in all probability, wants and needs his sympathy and encouragement.

The only other necessary attendants are the doctor and the nurse. Possibly some close, intimate lady friend might be helpful with her sympathy and encouragement. But we insist that all present be cool-headed; it is no place for nervous people.

Position Chosen

The position chosen during delivery may be on the back, though some women prefer to lie on their side, with a pillow between the knees; some would rather stand; while others desire to place themselves on their knees during a part of the time. On the left side is undoubtedly the most convenient, though this position may be changed frequently with advantage under different circumstances.

Food During Labor

Solid food should be avoided, and nothing in shape of nourishment taken but a little milk, broth or soup. Even these are not desired, usually, unless the labor is protracted and the system weakened.

Spirituous or malt liquors, and stimulating drinks of any kind, are best let alone at this

time, from the danger of their producing congestion or inflammation. A little wine may sometimes be needed in cases of great exhaustion, but if stimulants are required during labor, great caution and discrimination must be exercised in their administration.

Simple cold water is as refreshing as need be, but if lemonade, tea, toast or barley water are preferred, they may be given without fear of evil consequences. A very good beverage during labor is a cup of warm tea; this will be found grateful and refreshing.

As for solid food, it is not only improper at this time, but the patient will usually have no appetite for it, and the stomach will refuse it.

Avoid Constipation

To see that there is now no constipation, no accumulation within the rectum, is a matter of such consequence to the patient that it should under no circumstances be neglected. A free evacuation of the bowels, giving the neighboring parts more room, will very much expedite the progress of labor and abridge the pain.

When the first premonitory symptoms of the approaching labor are noticed, a little castor oil, one or two teaspoonfuls, accord-

ing to the quantity required, may at once be taken if the bowels have been at all costive. If the patient objects to oil, an injection should be prescribed instead. A pint of warm water thrown into the rectum will soon have the desired effect. The bladder, which, when distended, encroaches upon and crowds the adjoining parts, should be often emptied during the progress of labor; by so doing, the patient will have more ease and comfort and her case will be much expedited.

Articles for the Little Stranger

A package of large pins, one and a half inches in length, for the bandage of the mother, and smaller ones for that of the child; some good linen bobbin for the doctor to tie the navel-string; good toilet soap and fine surgical sponge for washing the child; a piece of linen or muslin for dressing the navel; a box of unirritating powder, and a pile of towels, should all be had and laid aside weeks before they are wanted.

These, together with the materials for dressing the bed, the child's clothing, and the mother's bandage, ought to be placed in a basket secured for the purpose, in order that they may be easily and certainly found

at the time when perhaps the hurry and excitement of the moment would render it difficult otherwise to collect them immediately.

Signs of Approaching Labor

One of the earliest of the preliminary signs of the coming on of confinement occurs about two weeks before that event. It is a dropping or subsidence of the womb. The summit of that organ then descends, in most cases, from above to below the umbilicus, and the abdomen becomes smaller. The stomach and lungs are relieved from pressure, the woman breathes more freely, the sense of oppression that troubled her before is lost, and she says she feels comfortable. This feeling of lightness increases, and a few days before the labor she feels so much better that she thinks she will take an extra amount of exercise.

A second sign of labor is found in the increased fullness of the external parts, and more mucus secretions. This symptom is a good one.

Symptoms of Actual Labor

The first symptom of actual labor is generally the discharge of the plug of mucus which has occupied the neck

of the womb up to this time; this action is usually accompanied by a little blood.

Perhaps before this, or it may be some hours after, the *pains* will develop themselves. These recur periodically, at intervals of an hour or half an hour at the outset, and are "grinding" in character. True labor pains are distinguished from false by the fact that they are felt in the back, passing on to the thighs, while false pains are referred to the abdomen; by their intermittent character, and by the steady increase in their frequency and severity. In case of doubt as to their exact nature, the doctor should be summoned, who will be able to determine positively whether or not labor has begun.

Cause of Labor Pains

The contractions of the womb cause the *pains*. This organ is assisted by the abdominal muscles and the diaphragm. It is the effort of nature to expel the child.

Labor Pains

Up to this time the pains have been of a "grinding" character, and the intervals have been long, usually from a half hour to two hours; but soon—the length of time is uncertain—they alter, and

become "bearing down;" they are now more frequent and regular, and the skin becomes hotter and bathed in perspiration.

True labor pains intermit with periods of almost perfect ease; they are also situated in the womb or adjacent parts, especially in the back and loins. They come on at regular intervals, rise gradually to a certain pitch of intensity, and then gradually subside. They are not sharp and abrupt; but are deep, dull and heavy. When they assume the "bearing down" character, the physician's presence becomes very necessary; if the "waters break" before this, he should be summoned at once, even if there are no true pains, as it is essential that he know the exact "presentation" of the child, and whether the umbilical cord or either of the child's arms has descended.

Three Stages of Labor Pains

A natural labor is usually divided into three stages, and in order that it may be better understood, we will explain that the *premonitory* or *first stage* comprises the *subsidence* (dropping) *of the womb* and the coming away of the blood-tinged mucus from the vagina, sometimes called the "show." This is in reality the discharge from the mouth of the womb of the plug,

which has up to this time hermetically sealed that organ during gestation. The *second stage* is known by the "grinding" nature of the pains. The mouth of the womb at this time gradually dilates and the pains become more frequent; at about this juncture, usually, the "bag of waters" breaks, or the *liquor amnii* (liquid contents of the *amnion* in which the child has been immersed) escapes. As the pains alter in character to true labor pains and become "bearing down," the *third stage* is indicated, in which nature is making her best efforts to expel the child.

"Bearing Down"

The mother must not strain or bear down either in the first or second stage, for the womb is not then in a condition to expel its contents; any efforts on her part will avail nothing at this time, and will exhaust her strength, which she may greatly need further on. Thus assisting the birth of the child should not be attempted until the last stage, when the bearing-down pains will indicate the time that a little aid on her part may be of service.

Remember, also, that it does no good to attempt aid between intervals of pain. Help nature when she works; rest when nature

rests. Do not attempt to help nature too much. There is some danger of rupture. The doctor ought to know how much help *he* should give.

Nature and Art

Some contend that nature should be left quite alone, as she is perfectly able to bring a child into the world without human assistance. While we have no use for an over-meddlesome attendant, and believe that too much interference is harmful, there are few even natural labors in which a good physician may not render most important service to both mother and child. A physician who merely presents himself at the bedside when the child is born, and barely waits for the expulsion of the afterbirth to take his departure, will hardly be called upon to officiate in a like capacity again in the same family.

It is true that in most cases of natural labor not much assistance is needed; but, in case there should be, the doctor ought by all means to be there to render it. His judgment alone must be depended upon as to the amount of aid required; and whatever interference there should be in the progress of the case must be suggested by his judgment alone,

and by the knowledge he possesses of the matter in hand.

At Birth As soon as the head is born, it should be *immediately* ascertained whether the neck is encircled by the cord. If so, it should be removed or loosened. The neglect of this precaution may result fatally to the infant. It is also of importance at once to allow the entrance of air to the face, to put the finger in the mouth to remove any obstruction which may interfere with inspiration; also lay the babe on its right side, with the head removed from the discharges.

The navel cord should not be tied until the infant is heard to cry or begins to breathe. The ligature is to be applied in the following manner: Tie the cord in two places, first ascertaining that a loop of the child's intestines does not protrude into the cord, as great harm may be done. The first place tied should be about two inches from the navel; the second, four inches from the navel of the child. Midway between these two ligatures cut the cord. Do this with great care. The thread should be strong and wrapped several times around the cord rather tightly, and tied in a good hard knot.

The cord must not be tied and cut until the artery in it ceases to pulsate. But it will, however, cease to pulsate soon after the child begins to breathe.

Attention to the Child When the child is separated from the mother, a warm blanket or piece of flannel should be ready to receive it. In taking hold of the little stranger it may slip out of the hands and be injured. To guard against this accident, which is very apt to occur with awkward or inexperienced persons, always seize the back portion of the neck in the space bounded by the thumb and first finger of one hand, and grasp the thighs with the other. In this way it may be safely carried. It should be transferred, wrapped up in its blanket, to some *secure* place, never put in an armchair where it may be crushed by someone who does not observe that the chair is already occupied. The head of the child should not be so covered as to incur any danger of suffocation.

Attention to the Mother When the afterbirth has come away, the mother should be drawn up a short distance—six or eight inches—in bed, and the sheet that has been pinned

around her, together with the temporary dressing of the bed, removed, a clean folded sheet being introduced under the hips. The parts should be gently washed with warm water and a soft sponge or a cloth.

The anointing of the external and internal parts with goose-grease is soothing and efficient in speedily allaying all irritation. This ought all to be done under cover, to guard against taking cold. The chemise pinned up around the breast should be loosened now. The woman is now ready for the application of the bandage, which is to be put on next to the skin. This will prove very grateful to the mother.

In order to apply the bandage, one-half of its length should be folded into plaits, and the mother should lie on her left side; lay the plaited end of the bandage underneath the left side of the patient, carrying it as far under as possible, and draw the loose end over the abdomen; then let the mother roll over on her back upon the bandage, and draw out the plaited end. The bandage should be first tightened in the middle by a pin. Pins should be placed at intervals of about one inch. The lower portion of the

bandage should be made quite tight, to prevent it from slipping up.

The mother is now ready to be drawn upon the permanent dressing of the bed. This should be done without any exertion on her part. A napkin should be laid smoothly *under* the hips—never folded up—to receive the discharges.

The Doctor's Presence

If the doctor be present, some of the minute instructions herein given are unnecessary, as it is *his* place to see to many of the things mentioned, as the care and cutting of the navel cord and the like. But the prospective mother, the nurse and other attendants should make a thorough study of all the particulars in order to be ready for any and all emergencies. The doctor is not always present just at the time when needed.

Bathing the Child

The child may now be washed and dressed. Before beginning, everything that is wanted should be close at hand, namely, a basin of warm water, a large quantity of lard or some other oily material, soap of the finest quality, a fine sponge and a basket containing the binder, shirt and other articles of clothing.

What to Do First rub the child's body thoroughly with lard. The covering can only be removed in this way; the use of soap alone will have no effect unless the friction be so great as to take off also the skin. The nurse should take a handful of lard and rub it in with the palm of the hand, particularly in the flexures of the joints. In anointing one part, the others should be covered, to prevent the child taking cold.

If the child is thus made perfectly clean, do not use any soap and water, because the skin is left in a more healthful condition by the lard, and there is risk of the child's taking cold from the evaporation of the water But the face may be washed with soap and water, great care being taken not to let the soap get into the child's eyes, which is one of the most frequent causes of sore eyes in infants.

Dressing the Navel The navel string is now to be dressed. This is done by wrapping it up in a circular piece of soft muslin, well oiled, with a hole in its center. The bandage is next to be applied. The object of its use is to protect the child's abdomen against cold, and to keep the dressing of the

cord in its position. It should be pinned in front, three pins being generally sufficient. The rest of the clothing before enumerated is then put on.

Nursing *The child is now to be applied to the breast at once.* This is to be done for three reasons. First, it very often prevents flooding, which is apt otherwise to occur. Secondly, it tends to prevent milk fever by averting the violent rush of the milk on the third day and the consequent engorgement of the breast and constitutional disturbance. The third reason is, that there is always a secretion in the breast from the first, which it is desirable for the child to have; for it acts as a cathartic, stimulating the liver, and cleansing the bowels from the secretions which fill them at the time of birth.

Manipulating the Breast There is generally sufficient nourishment in the breasts for the child for the first few days. The mother may lie on one side or the other, and receive the child upon the arm of that side upon which she is lying. If the nipple be not perfectly drawn out so that the child can grasp it in its mouth, the difficulty may be overcome by

filling a porter bottle with hot water, emptying it, and then placing the mouth of the bottle immediately over the nipple. This will cause, as the bottle cools, a sufficient amount of suction to elevate the sunken nipple. The bottle should then be removed and the child substituted—a little sugar and water or sweetened milk being applied, if necessary, to tempt the child to take the breast.

Diet of the New Mother

It is necessary to exercise peculiar care as regards the diet at this period. Bread and milk, bread and butter, arrowroot and milk, dry toast and milk, milk toast, gruel, light puddings, roasted apples, broths, beef tea, tea and lemonade, should constitute the chief articles of diet. But little solid food, and nothing stimulating, ought to be taken at least for a few days. The diet can be gradually improved, so that at the end of about the fourth day the usual diet may be returned to, provided it is plain, wholesome and nourishing. Of course it is folly to attempt the restriction of all cases to one class of food, as many women are in a prime condition, barring a little weakness, after their confinement; while others, after a hard and lingering labor, are exceedingly weak. Com-

mon sense should be the guide in these cases, the same as in all others, and if a lady is very weak she should have chicken broth, good strong beef tea, mutton chops, game, eggs, etc., from the very commencement.

No Stimulating Drinks

The doctor should certainly be consulted when there is unusual weakness and debility; and only on his advice should stimulating drinks be given in these particular cases. The best beverages for the first week, in the majority of cases, are milk, barley water, toast and water, gum arabic water, and in some instances, cool lemonade.

The After-Pains

The after-pains of labor, those which come on after the placenta has been expelled, are due to the efforts of the womb to discharge the remaining coagulated blood. Most women experience them, and they are very much like the true labor pains. They are generally felt but a few hours after labor, though sometimes much longer; but as a rule they are seldom, if ever, experienced in first labors. They may be mitigated, though not prevented, either by the application of a hot poultice over the abdomen or cloths wrung out of hot water

and applied in the same manner. An injection into the rectum or vagina of thin starch, to which has been added about twenty drops of laudanum, will frequently give great relief. Gum camphor taken in capsules, in doses of two or three grains, and repeated every two or three hours, will be found of value.

How to Check Flooding

Flooding, or uterine hemorrhage, which may come on during pregnancy or labor, *requires the services of a physician;* but to those who may be placed in an emergency, when the doctor is not at hand, a few simple directions may be of value. The flooding of labor is always troublesome and demands instant attention, as it is sometimes fatal, unless quickly checked.

The chief causes are laceration of the womb, a rupture of one or more of its blood-vessels, or a too early or violent separation of the afterbirth. In many cases it is preceded by a sensation of heat and weight in the pelvis, pains in the back and thighs, headache, dizziness and flushed face. In some instances, however, flooding comes on suddenly and without any warning whatever.

Two Important Remedies

There are two remedies which are always within reach and easy to be applied: they are *pressure* and *cold*. The womb should be grasped and held by the hand on the outside of the abdomen. It can be felt, like a hard, round ball, when it is properly contracted; and when it is not thus felt there is always danger of hemorrhage; non-contraction of the womb is very liable to be followed by flooding. *By firmly grasping the middle of the abdomen, below the navel, at the same time pressing downward and backward,* the womb may be made to contract; and this is what is greatly to be desired. At the same time that the womb is compressed, cold should be vigorously applied, which also aids in the contraction.

A large napkin or towel may be dipped in ice water and dashed suddenly on the external parts, the thighs and lower part of the abdomen, until the womb contracts and the violence of the hemorrhage is controlled.

In addition to these measures, stimulants are sometimes administered; ergot is also usually of great value. Hot water, as hot as it can be borne, instead of cold water, is advised by some physicians to be injected into

the vagina in large quantities. It is claimed for this remedy that it is entirely free from danger and very efficacious.

Restraint During Nursing During lactation (the period of secretion of milk and nursing the infant), few women experience much desire for marital congress, and it is therefore a season calling for great forbearance on the part of the man. Her vital forces seem to be concentrated in the direction of furnishing nourishment to her babe; nature usually suspends the processes of ovulation for the time and makes the wife sterile, which are plain indications that this is a condition intended by nature. It is quite certain that the less intercourse during this whole period, the better for both mother and child.

Advantages of Early Nursing As a rule, the baby should go to its mother's breast, if there is nothing special to prevent, as soon as she has secured a little repose from the fatigue and excitement of labor. Reluctance on the part of mothers to nurse their children is little short of criminal in its cruelty.

Bottle-fed infants have a greatly diminished chance of life, compared with those

nourished at the breast. It is also a vast deal less trouble to feed a baby at nature's fount than to several times a day and night go through all the trouble of procuring and preparing artificial food of even the simplest kind.

Sore Nipples Inflammation of the breast before secretion of milk is rare; afterward, it is frequent. The slightest unusual fullness or knottiness discovered after the infant has been suckling should receive immediate attention.

Symptoms The first symptom is a hardness or knottiness in some part of the organ, which often enlarges before causing pain or uneasiness. Next, increasing pain is felt during suckling. The skin becomes red, tense and shiny, while more or less of the breast feels inelastic, firm, prominent and heavy. The pain becomes severe.

Treatment Great care should be given to the nipple. If it is imperfect, precautions should be taken to prevent the breast itself from becoming involved. If the infant can not draw off the milk, some other means will have to be used. If abrasions, ulcers, cracks or chaps

are visible, some soothing preparation must be applied. The following lotion is excellent: borax, one drachm; glycerine, one-half ounce; rose-water, seven and one-half ounces. Or, a jelly made of gum tragacanth, two to four drachms; lime-water, four ounces; rose-water, three ounces; glycerine, one ounce. If there is much secretion from the glands on the nipple, after washing it, a dry powder of starch, or of oxide of zinc, or carbonate of magnesia, will be useful.

Childbed Fever

Childbed fever, briefly described, is a severe and sudden inflammation, usually commencing in the womb, extending to all the adjacent organs of both the pelvic and abdominal cavities, and hastening with great rapidity, if unchecked, to a fatal termination. It usually makes its appearance from the second to the fifth day after delivery, though in rare instances it has been known to commence as early as a few hours, and in other cases as late as two or three weeks after. When it occurs, send for the doctor at once.

Getting Up Too Soon

A too early return to the ordinary active duties of life retards or checks restoration to normal size, and the

womb being heavier, exposes the woman to great danger of uterine displacements. Nor are these the only risks incurred by a too hasty renewal of active movements. The surface, the substance, and the lining membrane of the womb are all very liable, while change from its increased to its ordinary bulk is occurring, to take on inflammation after slight exposure. The worst cases of uterine inflammation and ulceration are thus caused.

Be Cautious A "bad getting up," prolonged debility, pain and excessive discharge are among the least penalties consequent upon imprudence after confinement. It is a mistake to suppose that hard-working women in the lower walks of life attend with impunity to their ordinary duties a few days after confinement. Those who suffer most from falling of the womb and other displacements are the poor, who are obliged to get up on the ninth day and remain upright, standing or walking for many hours with an overweighted womb. If this be true of vigorous women accustomed to a hardy life, how much more apt to suffer from this cause are the delicately nurtured, whose systems are de-

teriorated already, perhaps, and little able to resist any deleterious influences!

A mother should remain in bed for at least two weeks after the birth of the child, and should not return to her household duties under a month; she should also take great pains to protect herself from cold, so as to escape the rheumatic affections to which at this time she is particularly subject.

Rules for Nursing

The newborn child should be nursed about every second hour during the day, and not more than once or twice at night. Too much ardor may be displayed by the young mother in the performance of her duties. Not knowing the fact that an infant quite as frequently cries from being overfed as from want of nourishment, she is apt to give it the breast at every cry, day and night. In this manner her health is broken down, and she is compelled perhaps to wean her child that with more prudence and knowledge she might have continued to nurse without detriment to herself.

Nursing at Night

It is particularly important that the child shall acquire the habit of not requiring the breast more than

once or twice at night. This, with a little perseverance, can readily be accomplished, so that the hours for rest at night, so much needed by the mother, may not be interfered with. Indeed, if the mother does not enjoy good health, it is better for her not to nurse at all at night, but to have the child fed once or twice with a little cow's milk.

Influence of Pregnancy on the Milk

Menstruation is ordinarily absent and pregnancy usually impossible during the whole course of nursing, at least during the first nine months. Sometimes, however, mothers become unwell at the expiration of the sixth or seventh month; in rare instances within the first five or six weeks after confinement. When the monthly sickness makes its appearance without any constitutional or local disturbance, it is not apt to interfere with the welfare of the infant. When, on the contrary, the discharge is profuse, and attended with much pain, it may produce colic, vomiting and diarrhea in the nursling. The disturbance in the system of the child ordinarily resulting from pregnancy in the mother is such that, as a rule, it should be at once weaned as soon as it is certain that pregnancy exists. The only exceptions to

this rule are those cases in the city, during the hot months, in which it is impossible either to procure a wet-nurse or to take the child to the country to be weaned. In cold weather an infant should certainly be weaned, if it has attained its fifth or sixth month, and the mother has become pregnant.

Influence of Emotions on the Milk

It is well established that mental emotions are capable of changing the quantity and quality of the milk, and of thus rendering it hurtful and even dangerous to the infant.

The secretion of milk may be entirely stopped by the action of the nervous system. Fear, excited on account of the child which is sick or exposed to accident, will check the flow of milk, which will not return until the little one is restored in safety to the mother's arms. Apprehension felt in regard to a drunken husband has been known to arrest the supply of this fluid.

On the other hand, the secretion is often augmented, as every mother knows, by the *sight* of the child, nay, even by the thought of him, causing a sudden rush of blood to the breast known to nurses as the *draught*. Indeed, a strong desire to furnish milk, together

with the application of the child to the breast, has been effectual in bringing about its secretion in young girls, old women and even men.

Those passions which are generally sources of pleasure, and which when moderately indulged are conducive to health, will, when carried to excess, alter, and even entirely check, the secretion of milk.

Evil Effects of Excitement

But the fact which it is most important to know is that *nervous agitation may so alter the quality of the milk as to make it poisonous.* A fretful temper, fits of anger, grief, anxiety of mind, fear and sudden terror not only lessen the quantity of the milk, but render it thin and unhealthful, inducing disturbances of the child's bowels, diarrhea, griping and fever. Many instances are given of death to the child caused by nursing it while the mother was in great excitement or fear.

A HALLOWED SPOT

MOTHER AND BABY

CHAPTER XXIII

THE FAMILY

The sweet singer of old asserted that "children are a heritage of the Lord—happy is the man that hath his quiver full of them." The best experiences of life affirm the truth of this saying. The happy laugh of childhood is the best home music, the graceful figures of children the best statuary.

Limitation of Offspring

Any natural blessing may cease to be a good one. Often fathers feel that their ability to care for and educate children is limited. Mothers who "in sorrow bring forth children" often dread further additions to their flock. Hence arises the query that confronts nearly every married couple—is it possible and is it right to limit the number of offspring?

Nature's Limitations

Nature herself seems to have made provisions for the limitation of offspring. She also warns against the danger of too rapid child-bearing by yielding im-

perfect, feeble and deformed children and allowing the health of the mother to break down.

Natural Safeguards

The safeguard which nature has thrown out against overproduction is by constituting certain periods of woman's life seasons of sterility. Before the age of nubility, during pregnancy and after the change of life they are always barren. During nursing most women are so, but not all. Some even continue their monthly change at this time. There is no absolute certainty that a woman will not conceive then, though the probability is against it.

A so-called *agennetic* or sterile period exists between each monthly change, during the continuance of which it is not possible for the female to conceive. This branch of our subject has attracted much attention of late years, from its practical character, but the conclusions reached have so far not been as satisfactory as we could wish.

Intercourse is more liable to be followed by pregnancy when it occurs about the menstrual epoch than at other times. The exact length of time, however, preceding and following the menses during which impregna-

tion is still possible has not been ascertained. The spermatic fluid, on the one hand, retains its vitality for an unknown period after coition, and the egg for an unknown period after its discharge. The precise extent of the limit of these occurrences is still uncertain, and is probably more or less variable in different individuals.

Those, therefore, who would take advantage of this natural law can do no better than confine themselves to a few days intervening about midway between the monthly epochs. It is proper and right under some circumstances for married people to avail themselves of these provisions of our economy.

When Should Offspring Be Limited?

When the wife is distinctly suffering from overmuch child-bearing; when the children are coming so rapidly that they interfere with each other's nutrition; when a destructive hereditary disease has broken out after marriage; and when the wife can not bear children without serious danger to her life.

Those who coincide with us may urge the objection (and it is a partially valid one), that the observation of these natural periods of sterility does not answer the end in view,

for they are uncertain and inadequate. They are so to some degree, but we believe them to be much more reliable than generally supposed.

Another Remedy

The next refuge is to renounce entirely the conjugal privilege. This is a perfectly allowable and proper course, if it be with mutual consent. The objection nowadays urged against it is that it is too severe a prescription, and consequently valueless. This ought not to be. A man who loves his wife should, in order to save that wife overwork, and misery, and danger of death, and wretchedly constituted children, be able and willing to undergo as much self-denial as his continent bachelor acquaintances do, not out of high devotion, but for motives of economy, indifference, or love of liberty. The man that can not do this, or does not care to do it, certainly does not deserve a very high regard.

But while all this is granted, the question is still constantly put: Is this all? Are there no means by which we can limit our families without either injuring the health, or undergoing a self-martyrdom, to which not one man in a thousand will submit?

Many Methods Yes, there are many methods, but we warn against them all. Most of the artificial means proposed for this purpose can not be used constantly without either failing to accomplish their purpose, or sowing the seeds of disease. Many of them are in the highest degree injurious and reprehensible, and are *certain* to destroy health.

All Under Condemnation The habit of uncompleted intercourse that many adopt must be disapproved on the same grounds. It does violence to nature, and is liable to bring about premature loss of virility, and serious injury to the nervous system.

It is a doubtful question whether any of the appliances of art recommended for this purpose, even if they are innocent in regard to health, are *morally* to be approved. Whether under some rare and exceptionable circumstances—as when women conceive during nursing, or are incapable of bearing children with safety to life—such means are permissible or not, must be left for the medical attendant to determine, and he alone must bear the responsibility of deciding in such cases. But in the majority of marriages, when the avoidance of children is sought

merely to save expense or trouble, or to give greater room for freedom and selfish pleasure, the resort to such means must be unequivocally condemned.

Too Small Families

It has become the fashion for parents to be leading around a solitary, lonely child, or possibly two, it being well understood, talked about, and boasted of, that they are to have no more. The means to prevent it are well understood instrumentalities shamelessly bought and sold, and it is a glory that they are to have no more children.

Conditions in France

A prominent French physician in one of the provincial towns of that country draws a striking picture of the demoralization it has brought about. He shows how the bonds of public morality have been loosened, the sacred institution of marriage converted into legal prostitution, woman sunk in respect, man yielding to unnatural debauches, losing his better impulses to plunge into sensuality, diseases and debility gaining ground, the number of births constantly decreasing, and the nation itself incurring the danger of falling a prey to its rivals through

a want of effective soldiers. The picture is a gloomy one, and is probably but little overdrawn. It has required the horrors of war to arouse the conscience of France.

Conditions in America

If it is true that the native American population is actually dying out, and that year by year the births from couples born in this country are less in proportion than those from couples one or both of whom are of European birth, as many have asserted, then we must seek the explanation of this startling fact either in a premature decay of virility, or a naturally diminished virility in middle life in the husbands, or to an increased tendency to sterility in the wives, or else we must suppose there is a deliberate and widespread agreement between those who are in the bonds of matrimony, that American women shall be childless, or the next thing to it.

Will We Open Our Minds to Honest Conviction?

We know that, in making the foregoing statements, we must of necessity run against the prejudices of many. Very few people are willing to listen to a dispassionate discussion of the propriety or the impropriety of limiting

within certain bounds the number of children in a family.

On the one side are many worthy physicians and pious clergymen that without listening to any arguments, condemn *every* effort to avoid large families.

On the other side are numberless wives and husbands that turn a deaf ear to the warnings of doctors and the thunders of the divines, and, eager to escape responsibility they have assumed, do not hesitate to resort to the most dangerous and immoral means to accomplish their purpose.

Let both parties lay aside prejudice and prepossessions, and examine with us this most important social question in all its bearings.

Too Many Children

Two-thirds of all cases of womb diseases are traceable to child-bearing in feeble women. Every farmer is aware of the necessity of limiting the offspring of domestic animals. How much more severe are the injuries inflicted on the delicate organization of woman!

Puny, Sickly, Short-lived Children

The evils of a too rapid succession of pregnancies are likewise conspicuous in the children. There is no more frequent cause of rickets than this.

Puny, sickly, short-lived offspring follows overproduction. They come to overburden a mother already overwhelmed with progeny. They can not receive at her hands the attention they require. Weakly herself, she brings forth weakly infants. Thus are the accumulated evils of an excessive family manifest.

Another Reason

There are also women to whom pregnancy is a nine months' torture, and others to whom it is nearly certain to prove fatal. Such a condition can not be discovered before marriage, and therefore can not be provided against by a single life. Can such women be asked to immolate themselves?

Hereditary Hindrances

Apart from these considerations, there are certain social relations which have been thought by some to advise small families. When either parent suffers from a disease which is transmissible, and wishes to avoid inflicting misery on an unborn generation, it has been urged that they should avoid children. Such diseases not infrequently manifest themselves after marriage, which is answer enough to the objection that if they did not wish children they should not marry.

John Stuart Mill says: "Little improvement can be expected in morality until producing too large families is regarded with the same feeling as drunkenness, or any other physical excess."

Conflict of Opinions

One says that the wish to limit offspring arises most frequently from an inordinate desire for indulgence. Others affirm most positively that more frequently the wish springs from love of children. The parents seek to avoid having more than they can properly nurture and educate. They do not wish to leave their sons and daughters in want. This second motive, though not the highest, is more common than is usually supposed.

But in most cases this overanxiety for the welfare of the children works evil, for there should never be less than *two* children in a family, perhaps not less than four, if it be possible properly to have them. An intimate friend of the writer expressed his regrets that he had but one child in his family. She is a lovely daughter, but the father thinks it would have been better for his daughter, as well as for the parents, to have had more children.

An Excuse for Self-Indulgence

Many men, in trying to find an excuse for self-indulgence, seek it in religion. They insist that the wife should bear all the children possible; that the Bible teaches it; that it is wicked to place any obstruction in the way of bearing children; that "God sends all the children in a family, few or many, in rapid succession or far apart, strong or weak, bright or stupid, good or bad, and preordains their lives."

Suppose the stock-raiser should follow the same plan? It is too absurd for serious consideration.

A Wife's Rights

If a woman has a right to decide any question, it certainly is as to how many children she shall bear. Wives have a right to demand of their husbands at least the same consideration which a breeder extends to his stock.

Whenever it becomes unwise that the family should be increased, justice and humanity require that the husband should impose on himself the same restraint that is submitted to by the unmarried.

In short, the generative impulses of man should be placed absolutely under the sway of *right, reason, chastity, forecast* and *justice.*

A Wife's Duty

There are women who require no limitation whatever. They can bear healthy children with rapidity, and suffer no ill results. There are others—and they are the majority—who should use temperance in this as in every other function; and there are a few who should bear no children at all. It is absurd for physicians or theologians to insist that it is either the physical or moral duty of the female to have as many children as she possibly can.

Race Suicide

"Race suicide" is a common expression in our day. It arises from the conditions as indicated in the preceding pages. The birth rate is so low among the native Americans that it is feared by some that the native American stock will ultimately disappear. An appeal to patriotism has been made in this matter.

Not only patriotism, but religion—our duty to God and man—also makes its appeal for larger families.

It is quite clear that patriotism, our duty to God and the race, as well as the happiness of the family relation, demand larger families where both parents are physically, mor-

ally, intellectually, financially and by heredity fitted for parenthood.

Abortion and Miscarriage Abortion is the expulsion of the product of conception at any period of gestation before the fetus becomes viable. Miscarriage is the act of bringing forth before the natural time; premature birth. Criminal abortion is the act of causing abortion, or miscarriage, in a pregnant woman, *unless when necessary* to preserve the life of the mother. Criminal abortion is a crime, punishable by severe penalties in most states and Christian nations. It is extremely dangerous, and exposes the woman to life-long injury, or to death.

Husband the Instigator It is useless to deny or to conceal the fact that in many instances the husband's dislike of a large family, combined with his unwillingness to practice self-denial in regard to his appetites, is the motive that, beyond all others, induces the wife to visit the fashionable aborter, and to destroy the fruit of her womb and imperil her own life and health. This cowardice and brutality on his part can not anywhere find an excuse.

For the woman, enfeebled perhaps by too excessive child-bearing, for which her husband is generally wholly responsible, timid, easily alarmed, prone to mental depression or other disturbance, and dreading the yet safe and preferable labor that awaits her, there is a certain measure of excuse. For her husband, none.

This flagrant abuse is not confined to immoral circles of society, nor to the corrupt atmosphere of our great commercial centers, but extends into remote country hamlets, and throughout all grades of social life. We call upon our readers by example and precept to do their utmost to stem its devastating tide, and, at least in their own families and among their friends, to mete its due reprobation.

Its worst effects are not seen in marriage, though no physician is ignorant how many women in the community suffer from the vile "French pills" and "female regulators" hawked about, as well as from rude instruments in awkward and unfeeling hands. But it is in the impunity that the vicious believe they enjoy, the temptation to indulge in lustful and illegitimate *liaisons,* the weakening

of virtue, that its most serious consequences are manifest.

Feticide is Murder

The following is from Dr. Stockham's *Tokology:* "Many women have been taught to think that the child is not viable until after the quickening, and that there is no harm in arresting pregnancy previous to the feeling of motion; others believe that there is no *life* until birth, and the cry of the child is heard. * * * "

Life From Inception

When the female germ and the male sperm unite, then is the inception of a new life; all that goes to make up a human being—body, mind and spirit—must be contained in embryo within this minute organism. *Life must be present from the very moment of conception.* If there was no life there could be no conception. At what other period of a human being's existence, either prenatal or postnatal, could the union of soul and body take place?

The Guilty

"Is it not plain that the violent or forcible deprivation of existence of the embryo, the removal of it from the citadel of life, is its premature death, and hence the act can be denominated by no milder term

than *murder;* and whoever performs the act, or is accessory to it, in the sight of God and human law, is guilty of the crime of all crimes?"

Grave Responsibilities

There may be no harm or sin in *preventing* conception, but from the moment of conception there are present all the possibilities of a human being. There are the possibilities of a Wesley or a Webster, of a Paul or a Peter; at least, a *man.*

Mother's Love for Her Babe

Again from Dr. Stockham: "The life of the babe in her arms is to the mother more precious than all else; her heart is thrilled with a pang of agony at the thought of the least danger to its life. By what false reasoning does she convince herself that another life, still more dependent upon her for its existence, with equal rights and possibilities, has no claim upon her protection? More than this, she deliberately strikes with the red hand of murder, and terminates its existence with no thought of wrong, nor consciousness of violated law.

An Unnatural Act

"The woman who produces abortion, or allows it to be produced, risks her own health and life in the act, and

commits the highest crime in the calendar, for she takes the life of her own child."

We quote this with approval, believing that every statement is true. The puzzle to us is how any sane person can think otherwise.

CHAPTER XXIV

HEREDITY

Definition of Heredity Heredity is a term applied to that law of living things by which the offspring resembles the parents, the characteristics of one generation being repeated in the succeeding one; or, in other words, the tendency of plants or animals to be in all essential characteristics like their parents.

Two Ideas In the use of the word heredity there are two conceptions in mind: First, a general conception that "like begets like," as grapes are not gathered from thistles, plum trees do not bear apples nor pears, neither do cats produce a family of dogs. Chickens produce chickens from eggs dropped from the body; the cat bears kittens from an egg retained in the body, each after its kind. This is one conception of heredity.

But we also use the word in a more restricted sense.

Different Races of Man

As children we learned that the human family is divided into five general races; later in life we learned that these race features and characteristics are inherited, so that we never look for Indian children from negro parentage, nor Chinamen from Caucasians. These races are again divided and subdivided, so that from the Caucasian or white race one may readily distinguish the different nationalities having their peculiar form and features, traits and characteristics. By these they are distinguished from all other tribes and families. The Irishman is as unlike the German as the Jew is unlike the Swede. The brawny, cautious Scot is the opposite of the vivacious Frenchman, and the sturdy, slow-going Englishman can not sympathize with the irascible Spaniard.

The Bourbon Nose

Then, again, in the use of the word, one recalls those striking peculiarities of the individual, such as the "Bourbon nose," which was repeated in successive generations of the royal family of France; also the inherited musical ability of the Bach family, which, in the range of two

hundred years, produced more than fifty musicians.

It is this last conception—the peculiarity of the individual—of which we desire to speak. Each individual has some distinction of form or feature, mental trait or characteristic, by which we recognize his personality and which makes him unlike every other person. And should he become a parent, he will probably transmit his peculiarities in a modified form to his children, so that people will say, "How much those children resemble their father," or "These children inherited their gift of language from their talented father." (We say in a modified form, because the mother also bequeathes her peculiarities.)

Heredity or Prenatal Influence

We must also note the distinction between the laws of heredity and those of prenatal influences.

Dr. Sidney Barrington Elliot states the difference in this way: "*Heredity* is that law by which *permanent and settled* qualities of the parents or more remote ancestors reappear in the child, while *prenatal influence* signifies the effect produced upon the future being by *temporary* conditions of the parents, as by

temporary mental states (anger, fear, happiness), or by temporary physical conditions (activity, health, exhaustion of a part or of the entire body)."

Like Produces Like

The fundamental law is that "like produces like." Professor Riddell says: "This law is modified by a secondary law, namely, that the *acquired* characters of one generation are transmitted to the next. In a sense these two laws stand in direct opposition to each other. The terms 'fixed characters' and 'acquired characters' must be considered as only relative terms. There are in reality no 'fixed characters' in nature. Through the operation of the primary law the fixed characters of the species are reproduced and their established peculiarities maintained. Through the operation of the second law the acquired characters of each generation are transmitted to the next and become a part of its hereditary nature.

"If the first were the only law of heredity, then the species must remain forever unchanged; both evolution and deterioration would be impossible. If the second law were the only one or even the controlling factor, then the environment and conditions of each

generation would so modify the next as to destroy all established types and finally exterminate the species."

A Musician The following is in a mother's own language: "When I was first pregnant, I wished my offspring to be a musician, so, during the period of that pregnancy, I settled my whole mind on music, and attended every musical entertainment I possibly could. I had my husband, who has a violin, to play for me by the hour. When the child was born, it was a girl who grew and prospered, and finally became an expert musician."

Murderous Intent The mother of a young man who was hanged not long ago was heard to say: "I tried to get rid of him before he was born; and, oh, how I wish now that I had succeeded!" She added that it was the only time she had attempted anything of the sort; but because of home troubles she became desperate, and resolved that her burdens should not be made any greater. Does it not seem probable that the murderous intent, even though of short duration, was communicated to the mind of the child, and resulted in the crime for which he was hanged?

The Assassin of Garfield

Guiteau's father was a man of integrity and considerable intellectual ability. His children were born in quick succession, and the mother was obliged to work very hard. Before this child was born, she resorted to every means, though unsuccessful, to produce abortion. The world knows the result. Guiteau's whole life was full of contradictions. There was little self-controlling power in him, no common sense, and not a vestige of remorse or shame. In his wild imagination he believed himself capable of doing the greatest work and of filling the loftiest station in life. Who will dare question that his mother's effort to destroy him while in embryo was the main cause in bringing him to the level of the brutes?

Caution

Any attempt on the part of the mother to destroy her child before birth is liable, if unsuccessful, to produce murderous tendencies. Even harboring murderous thoughts, whether toward her own child or not, might be followed by similar results.

Inheritance of People of Note

Dr. Lyman Beecher was a leading man in his day. As a scholar and an orator he was a man of force and he transmitted to six of his children such qualities as

made them superior to himself and gave them a national reputation.

The parents of the Wesleys were noted for their scholarly attainments and high moral character.

The Harrison family were noted in four generations for their military achievements or statesmanlike abilities.

Of musical genius, Mozart, Bach, Beethoven, Rossini and Bellini are noted examples of the workings of the laws of heredity.

Inheritance of Crime and Disease

Crime and disease, vice and insanity are inheritances of the human family, as well as virtue and genius. So are blindness and deafness. Scrofula and consumption are known to run in families for generations. The same is true of malformation.

Blindness Inherited

Ribot gives this instance: "In one family blindness was hereditary for three generations, and thirty-seven children and grandchildren became blind between their seventeenth and eighteenth years."

Deafness an Inheritance

Take, for example, the eloquent and tragic story of Chilmarth, on the island of Martha's Vineyard. There,

INHERITED BLINDNESS

A syphilitic baby

The man who has contracted gonorrhea or syphilis may bring suffering upon the innocent

When he marries, and the baby comes, it may be defective

among the first settlers who came, now twelve generations ago, were two deaf persons. Today one in every twenty-five persons in that section is deaf, while a large number of the inhabitants are blind, and several are idiots. A scholarly physician, in a recent essay, referring to this region, observes: "This community, isolated from the outer world, has not only retained its primitive customs and manners, but the physical taint in the original stock has also produced a plenteous harvest of affliction. At Chilmarth the mental and physical progress is downward."

Malformation

From the New York *World* of August 23, 1896, we clip the following sketch of an intensely interesting and queer people who live in the valley of the Cattaraugus, not far from the city of Buffalo, N. Y.:

"NEW YORK'S CLAW-FINGERED PEOPLE.—All the claw-fingered and claw-toed people of Zoar trace their descent from a man named Robbins, who settled there in the early part of the century. His neighbors noticed that his hands and feet were remarkably deformed, being so bent and twisted that they resembled claws more than human hands and feet.

"He was not inclined to talk about the deformity, and it does not appear that he ever explained how he came by it or where he had lived before coming to Zoar. After his deformity reappeared in his descendants, it became the general opinion that he himself inherited it. Some also believed what has now become a tradition in the valley, that Robbins belonged to a well-to-do Eastern family, and that he settled in this almost inaccessible spot because of his deformity.

"Robbins had several children in whom the claw digits appeared, but in a very much modified form. In the third generation, however, the deformity often reappeared in as marked a degree as it had existed in the original Robbins.

"A peculiar thing about this strange heritage is that it is impossible to tell where or in what form it will appear. Sometimes it is inherited from the father, sometimes from the mother; sometimes it appears in all the children of a family, at others in only one or two in a large number.

"Sometimes a father and mother who have well-formed hands and feet will bring up a large family of children, all of them badly

and, perhaps, variously deformed; and, again, parents with unsightly digits will have children in whom no deformity appears."

Alcoholic Heredity

Alcoholic heredity, or the transmission of a special tendency to use spirits or any narcotic to excess, is much more common than is supposed. In the line of direct heredity, or those inebriates whose parents or grandparents used spirits to excess, we find that about one in every three cases can be traced to inebriate ancestors. Quite a large proportion of these parents are moderate or only occasional excessive users of spirits. If the father is a moderate drinker, and the mother a nervous, consumptive woman, or one with a weak, nervous organization, inebriety very often follows in the children. If both parents use wine or beer on the table continuously, temperate, sober children will be the exception. If the mother uses various forms of alcoholic drinks as medicines, or narcotic drugs for real or imaginary purposes, the inebriety of the children is very common. Many cases have been noted of mothers using wine, beer or some form of alcoholic drinks for lung trouble, or other affections, and the children born during this period have been

inebriates, while others born before and after this drinking period have been temperate.

Crime The hereditary nature of the criminal propensity is unquestionable. By this is not meant simply that criminals are children of criminals, but also that they inherit such traits of physical and psychical constitution as naturally lead to crime. Ribot says: "The heredity of the tendency to thieving is so generally admitted that it would be superfluous to bring together here facts which abound in every record of judicial proceedings, to prove it."

Drink Makes Idiots One of the best proven and most disastrous examples of this is seen in children that have been conceived at the time the father was partially intoxicated. There is no doubt whatever that under such circumstances the child is pretty sure either to be *idiotic,* or to have epileptic fits, or to be of a feeble mind and irritable and nervous system.

What a curse does the cup here entail upon the family! Think, oh, father and mother, how horrible to reflect in after years that the idiot owes its wretched existence to the intemperate indulgence of the father!

Alcoholism in France So serious have become the evils resulting from the use of alcohol by the people of France that the physicians and surgeons of the hospitals have issued a public warning, which is placarded over the country in the hope that it may help to reduce the evils of alcoholism. This placard is distributed by the public powers and posted conspicuously in the public hospitals. It reads, in part, as follows:

"Alcoholics become insane easily and are liable to very painful forms of paralysis. We often treat workingmen who have been very robust and who have become rapidly consumptive because they have regularly taken before each meal their *aperitifs. The children of alcoholic parents are almost always badly formed, weak minded, insane, scrofulous or epileptic. They die often in convulsions.* Criminals are in large part alcoholics or the *children of alcoholics.*" The italics are ours.

Who People Our Almshouses? In the older portions of our country the examples are abundant where vagabondism, pauperism and crime have run in certain families for generations. In many of our almshouses, for instance, may

be found pauper families of three generations, grandparents, parents and children.

From an annual report of the directors of the poor in the state of Pennsylvania, we find the following:

"Go back to the time when this almshouse was built, and what has become of the children that were there with their parents? Their families are in the almshouse today, grandparents and grandchildren. They are turned out at nineteen and come back again with a family of children, and they grow up and go out only to come back again."

Tendencies These are terrible visitations upon the children of men, and if the actual sins were inherited we should be most miserable. But note this fact: it is only the *tendencies* which are inherited. As Rev. M. T. Lamb says:

"The Scriptures teach that the sins of the fathers are visited upon the children unto the third and fourth generation. But thank God there is no fatalism in the sacred Word, for it is added—'unto the third and fourth generation *of them that hate Me*.' The children are not punished for the sins of the parent except they follow their parent's example—

'hate Me.' Through the mouth of the prophet Ezekiel, God most emphatically protests against the fatalistic proverb—'The fathers have eaten sour grapes and the children's teeth are set on edge.'

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

Of the tendency to viciousness, Mr. C. Loring Brace, secretary of the Children's Aid Society of New York, says:

"I believe that the tendency to viciousness may exist in the child, but very often it is dormant; the child is not yet old enough to allow it to have been developed. I believe if such a boy were to continue to live in the same environment to which he had been accustomed from birth—associating with the children of his class, many of whom might be worse than himself—I believe that under those circumstances the hereditary taint would, in course of time, show itself. But we get such boys when they are young; we transplant them to a wholesome farm life, where they soon learn something of the amenities of the family and domestic existence. If they had this dormant, hereditary tendency it is

soon eradicated under the new and wholesome conditions in which they are placed."

To Avoid Diseased Children

For what purpose have we brought forward the above facts in regard to inheritance? Merely because of their relation to the important question of prevention. It is this alone which concerns the father who reads these pages, influenced by one of the noblest of all human motives, the desire to benefit his offspring.

The father's care of the health of his child should begin before its birth—nay, before its conception. Proper attention then may avert taints of the system that, once implanted, no medical skill can eradicate. The truth of this statement is recognized by breeders of animals. Mr. Youatt, one of the best authorities upon the breeding of horses, observes: "The first axiom we would lay down is this, *like will produce like;* the progeny will inherit the qualities or the mingled qualities of the parents. We would refer to the subject of diseases, and state our perfect conviction that there is scarcely one by which either of the parents is affected that the foal will not inherit, or, at least, the predisposition to it; *even the consequences of ill usage or hard work*

will descend to the progeny. We have had proof upon proof that blindness, roaring, thick wind, broken wind, curbs, spavins, ring-bones and founder have been bequeathed both by the sire and the dam to the offspring. It should likewise be recollected that, although these blemishes may not appear in the immediate progeny, they frequently will in the next generation. Hence the necessity of some knowledge of the parentage both of the sire and dam."

Counteracting Influence

The influence of one parent upon the other in counteracting or intensifying the degree and the certainty with which the physical qualities of one or both are transmitted must be borne in mind. If the same defects be possessed by each parent, they will be quite certain to appear in the children. If only one parent be affected, some or all of the children may escape the inheritance.

It is most fortunate that the tendency of a disease to propagate itself by inheritance is often overpowered by the stronger tendency of a vigorous constitution to impress itself upon the offspring. If it were possible to apply this principle to its fullest extent in

every individual case, by never mating a feeble constitution excepting with one of that healthful vigor best calculated to counteract its transmission, the heritage of disease would, doubtless, soon be unknown.

Hope Held Out

Disease is not eternal. The offspring of sinning fathers are not without all hope. The counteracting influence of one parent over the other with transmission of life, of which we have just spoken, does much to maintain healthful vitality and beauty in spite of the degrading tendencies which may be present. In addition, however, there is a force resident in our nature by which the diseased organization tends to return to health.

Were it not for this beneficent law the human race would rapidly degenerate. The results of its operation can be seen in the faces of the children of squalor and vice that throng the narrow streets and wretched houses of our crowded cities. If, happily, time had not purified the debased organization and restored health, we should look in vain there for that comeliness of features, grace of figure, and strength of limb which are now frequently to be observed. As has been truly said, "the

effects of disease may be for a third or fourth generation, but the laws of health are for a thousand."

The Law of Inheritance Variable

The law of inheritance is a certain but not an invariable one. Its force must not be over-estimated. For if it were always true that the child of a father tainted with insanity or consumption is born with these affections, then moral law would imperatively forbid marriage. It is known that the offspring of a father who has too many or too few fingers sometimes escapes the transmission, when *both parents have not been similarly affected.* As the child inherits the peculiarities of the mother as well as those of the father, there is hope that nature will right itself.

Consumption Inherited

The most cruel of all the maladies which afflict us, *pulmonary consumption* is the one which is most constantly seen in its hereditary form.

That terrible and invincible foe to human life, *cancer,* is a markedly hereditary affliction. Where the taint exists, medical art has few resources either to prevent its transmission or to antagonize its effects.

Other Transmissible Diseases

Gout, asthma and disease of the heart are also transmissible. They are not, of course, exclusively the result of inheritance. They are often developed during the lifetime of individuals whose family record is a clear one. But once having made their appearance in a family, they have a greater or less proneness to recur.

Of all the affections which are transmitted by inheritance, the various *disorders of the nervous system* are the most common. *Hysteria, epilepsy, paralysis* and *insanity* descend from the unhappy parents to the more unhappy offspring.

Insanity

Insanity furnishes another illustration of the greater disease-transmitting power of the mother. It is transmitted about one-third times oftener by her than by the father. Again, also, we have an illustration of the greater influence of the mother over the diseases of her daughters; for when the mother is insane, it does not affect the sons any more than insanity in the father would, but, on the other hand, the danger of the daughters is double what it would be if the father, instead of the mother, were the affected parent.

Laws of Inheritance and Disease

Undoubtedly, judicious marriages would eradicate all hereditary affections. Dr. J. M. Winn, an English physician, who has elaborately studied the nature and treatment of hereditary disease, has drawn up an estimate of the amount of risk incurred under various circumstances, as follows:

"1. If there is a constitutional taint in either father or mother, on *both* sides of the contracting parties, the risk is so great as to amount almost to a certainty that their offspring will inherit some form of disease.

"2. If the constitutional disease is only on *one* side, either directly or collaterally through uncles or aunts, and the contracting parties are both in good bodily health, the risk is diminished one-half, and healthy offspring may be the issue of the marriage.

"3. If there have been no signs of constitutional disease for a whole generation, we can scarcely consider the risk materially lessened, as it so frequently reappears after being in abeyance for a whole generation.

"4. If two whole generations have escaped any symptoms of hereditary disease, we may fairly hope that the danger has passed."

Atavism As a rule, diseases are transmitted directly from the parents to the children, thence to the grandchildren, and so on uninterruptedly from generation to generation. In some cases the transmission takes place from the grandparents to the grandchildren, one generation escaping altogether. This resemblance of a child to its grandparents or great-grandparents, rather than its own father or mother, is known under the scientific name of *atavism*.

It is owing to this influence that disease and deformity, as well as strength and beauty, pass by one generation to appear in another. A child resembles in form or feature its grandfather, or it inherits the epileptic fits or the consumption for which its grandfather is remembered, the father being entirely healthy.

The likeness of a child to its grandparents rather than to its immediate parents is, although a noteworthy fact, one which does not excite much comment from us. But when, as is sometimes the case, the child partakes of the characteristics of a very remote ancestor or of the traits of some far removed representative of a collateral line, descended

from a common progenitor, then a feeling of astonishment arises.

Children Otherwise Injured The children of men who have exhausted themselves by *excesses,* or *solitary vice,* or *insufficient food,* or *severe bodily and mental strain,* are not what they would have been had the father not gone to this excess.

Intellectual Men's Children Very intellectual men rarely have large families, and though to some extent talent is an inheritance, the children of such a parent are apt to be either quite below or quite above the average.

Offspring of Late Marriages The offspring of men that marry late in life usually manifest some signs of the decrepitude which marks their senile father. They are not long-lived, and are rarely healthy. Their teeth and hair fall early, and they are perhaps never conspicuous for sturdy muscles and power of endurance.

Pre-Illness of Either Parent Not unlike are those children which are conceived at a time when the father is recovering from or is threatened with a severe illness. A sound hygiene forbids conception when either par-

ent is physically or mentally unfitted for the act of bringing children into the world. It is not only bad for the parent, but it may bring into the world a child condemned to an early death, or perhaps worse, a lingering and painful life.

The Season of the Year

The season of the year exercises a very manifest action on the secretions of the male element. In domestic and wild animals this is familiar to everyone. To a less extent it is seen in the human race. In England there are about seven per cent. more conceptions during the spring months than during any other quarter of the year. The mortality of infants conceived in the springtime is decidedly less than that of those whose existence commenced at any other period of the year.

It would thus seem that a well-defined law indicates that the male, as a rule, is more capable of perpetuating his species when the icy winter loses its hold of the land and the warm breath of the south wind evokes, as if by magic, sweet violets and gay daffodils from the dark and cold earth.

CHAPTER XXV

CLIMACTERIC PERIOD

Seven-Year Periods

Man's sexual life is divided up into years in groups of seven. Not, of course, absolutely unvarying, but sufficiently accurate to prove the law. From birth to 14 years of age, *childhood;* from 14 to 21, *adolescence;* from 21 to 49, the age of greatest virility in man, the child-bearing period of woman.

Change of Life in Woman

Somewhere between 42 and 49, averaging about 45 years of age, all women experience a physical change, known as the "change of life." At this time the menses cease to flow and woman becomes barren; the child-bearing period has come to a close. The average time of probable motherhood is about 28 years; of possible motherhood, about 35 years.

Change of Life in Man

The change of life in man comes from 10 to 15 years later than in woman. Most men do not know, or at least do not realize, that man experiences a change

similar to that of woman. The change is not so marked as in woman and is more gradual than in the other sex. Man may still become a father, but there are physical changes that are serious, and unless a man is very careful serious results may result from over-indulgence or overwork, or want of care in method of life.

New Lease of Life

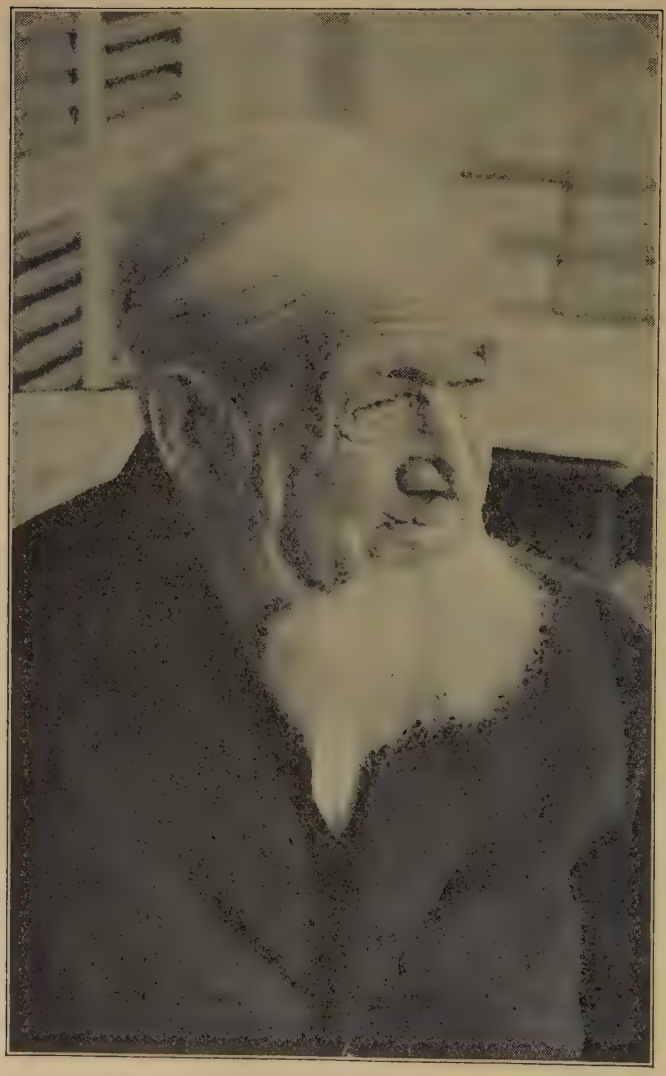
After the change, which may take from one to three years to accomplish, both in men and women, there is a new lease of life to both mother and father, provided, of course, all has gone well. In both cases it may be the beginning of a decline which leads to decrepit old age or to death.

Life insurance companies are more ready to insure a woman *after* the change of life than immediately before it.

A Husband's Solicitude

During this critical time, when certain organs are resting from their labor and physiological changes are going on, the husband should be very watchful and careful of his wife's health and comfort. This change may mark the continuation of a life of misery, whose end is the grave; or it may be the beginning of a glorious afternoon of life, whose western skies shall be all aglow

REWARD OF A WELL-SPENT LIFE



HALE AND HEARTY AT NINETY-SEVEN

with the radiant tints of a beautiful sunset. Undue care, severe labor, anxiety, mental worry should all be banished until robust health is fully restored. This is a time when solicitous care on the part of the husband is repaid many fold.

Dr. Sperry's Testimony

Dr. Lyman Sperry, in his *Husband and Wife,* says: "Men do undergo a decided change near the threshold of old age, and sometimes it is just as marked as that which takes place in women; but, as a rule, the loss of sexual appetite and power experienced by males is more gradual and not nearly so definite as the change experienced by most females.

"Some students of the phenomenon of sexual decline in males call it a 'change of life' and assert that it is attended with almost as much physical disaster as the corresponding epoch in the physical life of woman."

Old Men Complain

Dr. Acton says: "It is somewhat curious to notice the *naivete* exhibited by elderly gentlemen. Patients from 60 to 80 come to me, complaining that they are not sexually so energetic as they were; that the sexual act is no longer attended with the same degree of pleasure as formerly. They

grumble because desire does not come on so frequently, or because, when they attempt the act, they no longer experience perfect erection.

"It can not be concealed that there are persons moving in good society (although fortunately they are few) who come to the surgeon ostensibly for other reasons, but virtually under the belief that he will prescribe something that will excite their flagging powers. I tell them that it is a better guarantee for their life and happiness to remain invalids as they are than to have their organs strengthened and then to kill themselves by inches through fresh fits of excitement. I need hardly say that every upright practitioner refuses to be an accomplice in any way whatever to mere excitement. Libertinage in the elderly man is a crime. This language held to elderly men is good in more ways than one. It proves to them that their weakened condition depends upon themselves and not upon a medicine or a physician.

"The impunity with which some elderly men continue the practice of sexual intercourse is certainly surprising; still, abuse or excess, whichever we may term it, must sooner or later tell its tale.

"Many of the affections of the brain, under which elderly persons suffer, and to which a certain proportion annually succumb, are caused by excesses committed at a time when the enfeebled powers are unequal to supporting them."

Crime Against Nature

Blessed should the old man deem himself who can put up with calmness, happiness and reason instead of craving after those senile accessions of delirium too often the parents of regret and remorse without end. The chastisement of those who love the sex too much is to love too long. Is nature silent?

It is a crime against her—a crime for which she may some day claim a deep revenge. Why, then, not listen to the voice of Wisdom—for those who sit at her feet and listen to her awful counsels, shall be delivered from strong passion, and many sore straits and much folly.

Let the elderly man, then, pause and reflect that a human sacrifice, either male or female, is generally bound to the horns of the altar that sanctifies such marriages. In the present state of society, with our manners, passions, miseries, *man does not always die—he sometimes destroys himself.*

No Fool Like an Old Fool

Unfortunately, there are those who, either more infatuated, more helplessly drifting on the tide of passion, or more depraved, use all their endeavors to realize desires which it is no longer possible to satisfy, unless by a forced compliance of the organs. Not only has the energy—the superfluous vitality of early days—disappeared, but the organic power of reproduction is nearly obliterated. The imagination, polluted with impurities, seeks pleasures which reason and good sense repudiate. There are instances of debauched and shameless old age which, deficient in vital resources, strives to supply their place by fictitious excitement; a kind of brutish lasciviousness, that is ever the more cruelly punished by nature, from the fact that the immediately ensuing debility is in direct proportion to the forced stimulation which has preceded it.

Beware! Danger Ahead

There are such old libertines who are constantly seeking after the means of revivifying their withered, used-up organism, as if that were possible without imminent danger. The law of nature is without appeal. To submit to it is the result of great

good judgment, and the reward is speedy. But submission is no invariable rule, and persons of prudence and chastity have but faint conception of the devices to evade it, of the folly, caprice, luxury, immodesty, the monstrous lewdness and indescribable saturnalia of the senses which are the result.

Nevertheless, let it be remarked, it is seldom—very seldom—that punishment comes at once; old age which disease changes every day into decrepitude—often sudden death, and death that lingers for years, a consequence of cruel infirmities—prove the justice of nature.

A Moral Basis for Reform

It may, perhaps, be thought singular to suggest a moral based upon such vile practices as the above, but allusion to them may not be without benefit to those beginning life; let those persons take warning who with an active imagination once enter upon a career of vice, and dream that at a certain spot they can arrest their progress.

It is an old tale, and often told, that, although the slope of criminality be easy and gradual, he who launches himself on such a course will acquire, as he goes, velocity and force, until at last he can not be stayed.

The Painter's Skill

The following quotation may apply not only to sensuality, but to any and all of those practices which bind the individual in chains of sin:

"Persons not accustomed to examine the motives of their actions, to reckon up the countless nails that rivet the chains of habit, or perhaps being bound by none so obdurate as those I have confessed to, may recoil from this as from an overcharged picture. But what short of such bondage is it?

"I have seen a print after Correggio in which three female figures are ministering to a man who sits fast bound at the root of a tree. *Sensuality* is soothing him, *evil habit* is nailing him to a branch, and *repugnance* at the same instant of time is applying a snake to his side. In his face is feeble delight, the recollection of the past, rather than the perception of present pleasures, languid enjoyment of evil with utter imbecility to good, a Sybaritic effeminacy, a submission to bondage, the spring of the will gone down like a broken clock, the sin and the suffering co-instantaneous or the latter forerunning the former, remorse preceding action—all this represented in one point of time. When I saw this I ad-

mired the wonderful skill of the painter. But when I went away I wept, because I thought of my own condition.

"Of *that* there is no hope that it should ever change. The waters have gone over me. But out of the black depths, could I be heard, I would cry to all those who have but set a foot in the perilous flood. Could the youth look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and passive will—to see his destruction and to have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about with him the spectacle of his own self-ruin; could he feel the body of death out of which I cry hourly with feebler and feebler outcry to be delivered."

There is a terrible truthfulness in this description of the depths of long-indulged evil habit. There is, perhaps, only one lower depth; that in which *no* remorse, *no* longing after past self-restraint or purity is felt any more.

TEAM WORK

THIRD DIVISION

Heart to Heart Talks to Parents

MOTHER: ETERNITIES CAN NOT OUTWEIGH HER INFLUENCE

CHAPTER XXVI

A TALK TO MOTHERS

Moral Training

The object of all moral training of a child is self-government or self-control. Before a child is capable of this he must be taught to know right from wrong, which is largely the work of the intellect. His conscience must be awakened and quickened. Conscience is a natural instinct by which God's spirit and man's conception of right and wrong prompt him to action, and condemn what he conceives to be wrong and approve what he conceives to be right. The will must be trained and developed, so that a child can will to do what he knows to be right and his conscience approves. He is then governed from within and need not be governed from without. This moral training requires years and should begin in infancy.

First Idea of Wrongdoing

When a child eats some forbidden thing or does some forbidden act, from which he suffers, it is the mother's oppor-

tunity to make it see that its suffering is due to the violation of law. The pain should be alleviated, if possible, but the lesson that nature would teach, through pain, emphasized. A little later in life, the child can be taught that all desires, thoughts, words and acts that will help self and others, are right, and those that injure self and others, wrong. These principles can be applied gradually to the laws of home, society and God.

Mother, the Natural Teacher

Mother is the one to whom the child comes, naturally, with its sorrows and joys, its desires and needs. This is her opportunity to make a lasting impression upon the mind, and to fortify it against its snares, temptations and pitfalls which lie ahead. In order to meet this responsibility, the mother should have a thorough knowledge and realization of present-day evils and social conditions.

Importance of Sex Instruction

Present social conditions are such that sex instruction is one of the mother's most important duties to the child. As soon as a child begins to inquire about its origin, it is old enough to be told the truth in the right way. Some children become inter-

ested when they are three and four; all normal children by the time they are seven. Since the inquiring mind will not rest satisfied until a plausible answer has been received, and since the ignorant and vicious youth is ever alert and anxious to give this information in a pernicious way, it behooves thoughtful parents to safeguard their children with the truth told in the right way. No normal boy should reach the age of eight, or girl the age of ten, before they have been told the story of life.

Children often discover, or are taught, the secret vice at a very early age. Sex consciousness and pleasure may be early developed because of some unnatural conditions of the sex organs. For this reason, parents should know that these parts are normal in their children. When they are observed to frequently handle, or scratch these organs, unnatural conditions are to be suspected. The child should not be slapped or scolded; rather call in the family physician. To keep a child ignorant concerning this vice is impossible, therefore unwise. There is not one boy in fifty who does not know of the vice, and understand the language used to describe it. Trying to keep a child from vicious companions is good as far as it goes,

but the facts are that the child is most likely to discover the vice himself, while it is hardly possible to keep a child entirely away from the vicious. The only sane method is to teach the child the laws of personal purity. If the secret vice is to be prevented, some children should receive counsel when they are six, others at eight, all by the time they are ten or twelve. Children have inherited lustful tendencies. Their troubles are more largely from within than from without. Hence the children that have been most carefully guarded from bad company and kept in ignorance are usually the ones who are most injured by the secret sin. A single talk to a child is not sufficient. We frequently instruct and appeal to the child to be obedient, truthful and honest; in like manner we should at reasonable periods instruct and encourage him to keep his thoughts and desires pure.

Similar Information for Boy and Girl

The story of life can be as effectively given by one parent as the other. When children develop early or are very inquisitive, it would be well to begin early and tell the stories faster than to the other class. Boys and girls are neuter

as to gender until they are ten or eleven years old. The information given to one may be given to both. Carefully ascertain if your child is normal in his or her sexual organs. This is too vital to be neglected. A simple operation performed on a boy or girl when only a few days, weeks, months, or years old would often save it from a life of impure thoughts and vicious habits.

To Satisfy Morbid Curiosity

Every possible means should be used to keep the boys and girls from cultivating morbid curiosity about the sexual organs. This is not accomplished by telling them that the difference between a boy and girl is that one wears trousers and the other dresses. It can be prevented or overcome by having them both together in the home under the mother's watchful care. While bathing or dressing the baby the older boys or girls may be permitted to view and admire the baby's body. In one of these ways in a perfectly natural and modest manner she can make it possible for the children to see the difference between boys and girls. More than likely one will ask some question as to this. The mother then can explain that the organs of sex make

the difference between the boys and girls; that this will cause a boy to grow up to be a man and a girl to grow up to be a woman. The earlier in life the boy and girl learn this difference, the less of morbid curiosity will they develop.

The Boy of Ten When a boy reaches the tenth year he begins to look upon life from the masculine point of view and his father is his natural teacher, but if he is dead or careless the mother should see that her boy is given such information as his developing boyhood demands. The informed mother could herself do this; others have their family physician give the boy talks or secure suitable books containing this information. But one should be careful to get only such books as are perfectly chaste, accurate and adapted to his age.

The Girl of Ten When a girl reaches her tenth or eleventh year she begins to look upon life from the feminine point of view and her mother becomes her natural teacher. But if she is dead or indifferent the father should see that his daughter receives from him, a lady doctor, or a good book what her developing girlhood demands.

Advantages of Beginning Early By beginning this instruction early your child's first impression regarding the organs of sex will be that they are pure and sacred; you will retain its confidence and it will feel free to come to you for future instruction. But if your children get this information from vicious and ignorant youths, their minds will be filled with impurity. You also may lose their confidence and they reach a condition in which they will not allow you or anybody else to advise them on these matters.

Wise Instruction Needed When a girl is eleven, her approaching womanhood demands further sex knowledge. The study of social questions has made rapid progress in recent years. There are few sincere, thoughtful parents who do not recognize the need of instruction in these matters for children. Wise mothers are asking, what, when and how shall the truth be told?

Dawning of Womanhood The mother should instruct her daughter concerning her approaching adolescence, before the courses start. That change usually occurs when the girl is from twelve to fourteen. In girls of precocious development, it may occur in the

eleventh year. Many mothers say nothing to their daughters about this period of life, which is a very great mistake. When it occurs in the uninformed girl, she often is greatly frightened and resorts to some injurious device to stop the work of nature. From doctors, husbands and wives I have found that many women owe their poor health to mothers who failed to give this vital information.

The Female Form In this talk the mother should inform her daughter about her organs of sex, their God-given functions and the meaning of the change that is likely to come to her at any time. Don't intimate that she is to be ashamed of these organs, but teach her that they form the sacred sanctuary which may one day enable her to become the sweetest and holiest of God's creatures—a pure, happy mother. Ask her to notify you of the first sign of the change and promise to give her another talk about how to care for herself at the time.

Companion to Daughter A true mother will be her daughter's best "chum," cultivating the most intimate confidence and companionship. If you do this, your daughter will feel free to come to you for information and advice per-

taining to her sex problems and you will rarely have to say to her, "Thou shalt not."

Confidential Talk

When the girl is twelve the mother should have a confidential talk with her about the secret vice. While girls are not so likely as boys to learn or practice it, yet authorities claim that one-third of the females fall into this at some time in life. It is also claimed that more women than men are in the asylums because of it. This is because their nervous systems are much more delicate than those of men. In schools and sometimes among servants in the home may be found a sexual pervert who will take a fiendish delight in teaching this vice to a little girl. Mothers can not be too cautious about these dangers.

A Real Transition

Few mothers begin to comprehend the mental phases of dawning womanhood. This means a real transition from one distinct period of life to another, from the experience of girlhood to womanhood. For the first four years of adolescence there is a constant clash in her mind between the feeling of the girl that was and the woman that is to be. This is caused by the creation of the sex life. That new life is stimulating rapid growth and changes

in many organs of the body, awakening the social nature, quickening every faculty of the mind and giving new impulses to the moral nature. No wonder that the girl does not always understand herself. The mother needs tact and wisdom combined if she is to understand her daughter and assist her in giving proper direction to this new life. Inform her that these strange experiences are due to the changes taking place in her body and mind; that she will often have to be sentimental and self-conscious. Remind her that you have not forgotten the experiences of your own girlhood, that you are sympathetic, interested in helping her overcome all wrong tendencies, and that you will gladly aid her in this new life to the development of charming, ideal womanhood.

Of Vital Importance

Everything pertaining to womanhood should be told her. Instil into her mind slowly and cautiously the beauties of wifehood and the sacredness of motherhood and teach her that these glorious honors in their perfection come only to those who know themselves, think pure thoughts and live pure lives. Don't tease little girls about sweethearts. Don't rush them into society. Allow

them to remain innocent, playful girls as long as possible. When one is fourteen or fifteen, tactfully impress upon her mind that unkissed lips will be the most queenly gift she can offer at the marriage altar; that virginity of mind and body will be appreciated as of more value than the most costly jewels. Teach her to demand a white life of her male friends and admirers, and to demand as pure a life of her coming prince as he will demand of her.

NO ONE HAD TOLD HER

She was just in the bloom of life's morning;
  She was happy, and free, and fair;
And a glance in her bright eyes would tell you
  Of nothing but innocence there.

She was waiting for someone to tell her
  As she stood with reluctant feet,
On the banks of the wonderful river
  Where childhood and womanhood meet.

She waited, but still no one told her
  The secret of life so sublime;
And she held not the safeguard of knowledge
  In life's beautiful morning time.

The flower so sweetly unfolding
  Was crushed by a rough hand one day,
And the jewel, so sacred, so precious,
  Was stolen and taken away.—*Selected.*

NOTICE TO MOTHERS.—Should you feel the need of further help in opening the way to the heart-to-heart talks you will desire to have with your boy or girl after reading this volume, separate books, worth their weight in gold, have been prepared for that purpose. "Personal Help for Boys," for boys under fifteen years of age, and "Personal Help for Girls," of same age; also "Personal Help for Young Men," and "Personal Help for Young Women," for older boys and girls. These four volumes come in uniform size of over 300 pages each, beautifully bound, in gift editions, at only $3.40 each. Order from the publishers.

THE PARENTS' INTERNATIONAL LEAGUE,
Cincinnati, Ohio.

TIME TO GET UP

WHAT WILL HIS FUTURE BE?

CHAPTER XXVII

A TALK TO FATHERS

Importance of Fatherhood

In the past we have written, talked and sung of the duties, responsibilities, faithfulness, sacrifice and love of motherhood. Is there any reason why the father should have less of these lofty parental qualities than the mother? Did not God in his early revelations to his chosen people honor fatherhood as highly as motherhood in his relation to the training of children? In no other way has God bestowed larger power, honor and responsibility upon man than in making him capable of fatherhood. Fatherhood, the giving of life to another, makes man a co-worker with God in the creation of human beings. This creative relation to children gives dignity, sacredness and immeasureable responsibility to fatherhood.

Son's Natural Teacher

If a man at the head of a home is to measure up to the full meaning of fatherhood, he must assume the responsibility

of teaching purity and sex truths to his boy instead of leaving him to get his primary sex culture from the playground, his preparatory sex enlightenment from the street, and his complete course of sex education from the saloon, the gambling house and the brothel, where the moral atmosphere is saturated with all that is vicious and polluting—where the vilest pictures are seen, vilest conversation heard and the vilest associations formed.

Other Phases of Education Looked After

If his son decides to be a farmer, he tells him all he knows about farming and sends him to an agricultural college. When the boy inclines to practice medicine, he tell him all he knows about it and sends him to a medical college. His interest in his son would lead him to follow this plan if he chose some other calling or profession. Yet, as compared to the education, training and development of a boy in relation to the teaching of purity and sex truths, all other training pales into insignificance. Indeed, a boy just as easily can become a successful farmer without a knowledge of agriculture, horticulture and stock-raising; a successful physician without a knowledge of medicine; a successful lawyer without a knowledge of the

law, as he can develop into a pure, virile manhood without a correct knowledge of his sex nature. Since the half truths are often more injurious than ignorance, and since the unfolding sex life of a boy demands information, and as he will get it, true or false, it logically follows that correct sex education is the only safe method to be followed in his development.

Unethical Ideals The father who holds to or practices the double standard of morals is not qualified to teach these truths to his son. If he believes that it is less a sin for his son to be immoral than for his daughter; if he believes in the "sex-necessity fallacy" for his son and absolute virginity for his daughter; if he uses vulgar words or indulges in lascivious stories, he is disqualified for this sacred duty of a father. The mayor of a western town recently boasted to me of taking his seventeen-year-old son to St. Louis and introducing him to an immoral life. Such a father's influence on his own son is a blighting curse. The sons of such beastly sires are to be pitied.

The Model Father I assume that I am now addressing a father who at least desires to be a worthy example and wise teacher and trainer

of his son. Such a father should not only be pure in outward life, but he also should regard the organs of sex and their functions as pure and sacred, possess a fair knowledge of sex and be able to use pure language in confidential talks with his boy. I am fully aware that very few fathers have had an opportunity to hear a series of lectures or read a good book on these matters that would help them perform this duty. The mission of this book is to aid and inspire every sincere father in supplying his son with these truths.

How to Proceed

This is not a difficult problem to the fairly well-informed father who has strong convictions of his duty. He can start with his son as soon as he asks about his origin, tell him the stories of life six months or a year apart, and continue to give him such information as his developing boyhood and manhood demand. But to the uninformed father, in middle life, for the first time aroused to the great need of this teaching and to his personal responsibility to his boys from five to twenty years old, this is not an easy task. In such a case I suggest that, if possible, he should hear a good course of lectures, and buy a practical and com-

plete book on sex for himself and smaller books adapted to the age and sex of his children. If he has a boy from five to eight years old, begin by telling him the story of how plants are brought into the world. As to one ten to fifteen, I would advise that he give a book containing stories of life from plants to man and encourage him to read it. If there is real companionship between the father and son, a better plan would be for them to read the book together and talk with each about it. When this is done and a few days have passed the father should give him a book containing such information as a boy from ten to fourteen should have. When that is done the boy should be encouraged to talk over any personal problem he may have. It also would be well for the father to inquire if his son has any irritation or soreness in his sexual organs, if the prepuce is capable of passing back and if the frenulum is too short. The boy should understand that he will be welcomed at any time to return with his problems and ask for information.

To a boy over fifteen a book should be presented that covers the problems of a young man. If there is a companionable relation

between the father and son, it would be well for them to read and talk over its revelations. The son should be encouraged to ask questions and to talk about his personal problems.

Informing Boy of Secret Sin

In no case should this be postponed until a boy is twelve. Out of thousands of the young men who have read the author's books for young men and in that way were led to write him about their troubles not one in twenty-five learned the habit after he was twelve, many began when they were eight and ten, a few when five and six, one stating that so far as he knew he was born practicing the vice.

Purity Book at Fourteen

After lecturing to hundreds of thousands of young men, and interviewing thousands of them annually for years, Prof. Shannon advised parents to give their boys a purity book at the age of fourteen, and at that time a more complete talk on the nature and effects of the secret sin. If he is found to be guilty he should be induced to break off. When this sexual desire is due to a tight prepuce, this must be treated by a physician. If due to a tight frenulum that also requires a doctor's attention. As a rule his sexual excitement grows out of a mind that

has been filled with lascivious thoughts from some schoolmate or servant. This can be corrected by satisfying the boy's morbid curiosity with the truth and a faithful warning of the dangers of this vice.

Not Suspicious but Watchful

A wise father will have a frank, positive understanding with every servant in the house and employe on the farm, or in his business, that he is not to encourage vice by vulgar conversation, vicious practice, or by presenting the child with a vile book or showing him a lewd picture. Keep an eye on the little visitors—and the big ones, too. There are in circulation some most inconceivably immoral books which teach children every phase of sexual perversion. I recently secured such a book and it was estimated by the school board that two hundred or more boys from twelve to sixteen had read it. Only a few months ago the president of a female college who lived in the girl's dormitory, told me of how one of the college girls had introduced his three-year-old boy to the vice. About the same time and in the same state, an editor said to me, "Professor, you don't realize the temptations to which the small Southern boy is exposed in his relation

to the colored help about the home." A wise father will be on guard from the time his boy has quit the cradle until he has passed safely through the stormy period of adolescence.

NOTICE TO FATHERS.—Do you want your boy to have a fair chance to avoid the pitfalls which lie hidden in his pathway? Present him with a copy of "Personal Help for Boys" if fourteen years of age or under, or "Personal Help for Young Men," if older. This information will safeguard his future, and open the way wonderfully for the heart-to-heart talks you will doubtless wish to have with him after reading this volume. Published in uniform size of over 300 pages, illustrated, and bound beautifully for gift purposes. Only $3.40 per volume. Order of the publishers.

THE PARENTS' INTERNATIONAL LEAGUE,
Cincinnati, Ohio.

CHAPTER XXVIII

CHILD'S RIGHT TO SEX KNOWLEDGE

Right to Sex Knowledge

Children are born into our homes helpless and knowing nothing. They come to us with the largest capacities for developing physical strength, acquiring knowledge and building character. As parents we naturally assume the duty and responsibility of safeguarding them through this period of helplessness and of being their earliest teachers. As children grow and their minds develop there is ever an increasing demand for knowledge. Their safety, health, normal growth, success, happiness, here and hereafter, depend very largely upon their getting a variety of true knowledge from a natural wholesome source, at the right time and in the best way. And a knowledge of sex, it here should be said, is as fully necessary to these ends as knowing how to read, write and count, or a knowledge of language, history, mathematics, geography, science or

mechanics. Indeed, there is an earlier conscious desire and moral need for a knowledge of sex than for knowledge along the course of the lines mentioned.

Early Seeks This Knowledge

Children are said to be "animated interrogation points." They are living persistent questioners. They often ask questions that would puzzle a philosopher, tax the patience of a Job, and embarrass the wise and learned. In all inquiries they evidently are sincere and show perfect faith in the willingness and ability of their parents to explain to them the mysteries of nature. They are constantly reminded that they are three, four, five, or six years old; that they have seen that number of birthdays and of Christmas days. Wonderful events these in a child's life! But children can recall but one, two or three of them. Very naturally they think back to their first birthday and thus an interest is awakened in what lies beyond it. They listen eagerly to their parents as they relate interesting experiences of former years and often interrupt with the question, "Was I in the world at that time?" "No, no, darling; that occurred years before you were born."

Children Inquisitive

At these ages children are asking, "Where do the rain, the snow and the clouds come from?" When little kitties, pigs, puppies, calves or colts are born, they very naturally inquire about their origin. All of these experiences and incidents naturally lead children to ask, "Mamma, where was I before I was born?" How did I get into this world?" etc. An angel could not be more sincere or ask a purer question. This is no evidence of depravity, but a proof of their mental awakening and demand for knowledge that they are prepared to receive. For a child not to ask about his origin until he is eight or ten means either that he has heard about his birth and is keeping this information from his parents, or that he is not developing mentally as rapidly as he should. Usually investigation will show the first to be the explanation. When a child has become interested about his origin, he will never rest satisfied until he has received a proper explanation.

Controlled by Reason and Will

The lower animals are governed by instinct; man by reason. The lower animals instinctively keep out of the fire, avoid poisons and places of danger. But nature will no more teach a child not to violate

the laws of sex than it will teach an infant not to crawl into the fire, a pool of water, over a precipice, or not to eat glass or poison. Among the lower animals, the sexual impulse is guided and controlled by instinct. In man this impulse is to be guided by reason and controlled by the will and the attitude of reason and will toward it will be almost wholly determined by the instruction one has received. If this education is timely and wisely imparted, scientific and moral, in nearly all cases the virtue of the individual will be safeguarded. If in this matter the child's education has been wholly neglected, he will find his reason and will weak or powerless in the presence of temptation. And if his information was received alone from impure sources, as a matter of choice, he will most likely be immoral.

Conscience, Child of Education

Why does the small boy's conscience condemn him when he steals, lies and is disobedient, but does not when he practices the secret vice? The only answer is that he was properly taught by the school, church and home regarding the wrong of stealing, lying and disobedience, but received little or no instruction as to self-pollution. Why do young men hang their heads in

shame when guilty of lying, stealing, drunkenness and murder, but boast of their conquests over female virtue? The simple and only reason is that the school, church and home gave them true instruction as to the first crimes but not with regard to the last.

Past Education Inconsistent

The children are taught the names and functions of every organ of the body, as if health, happiness, success, character and destiny depended upon this knowledge being correctly given, until they come to the sacred organs and functions of human reproduction. Here, however, books and teachers have been silent as death, as if health, happiness, success, character and destiny had no relation to a true knowledge of sex. If we would safeguard the health, happiness and character of the children of today, who are to be the youths of tomorrow and the men and women of the succeeding day, we must give our children a knowledge of themselves with respect to sex matters.

Physical Reasons for Sex Education

Authorities agree that most physical ailments of young men are directly or indirectly related to their sex problems. One noted physician has declared that fully half of all physical

problems of young men from fifteen to twenty-five years of age are due to a violation of nature's sex laws. No other line of education is so essential to a child's health and physical development as that which relates to sex. If the child is told the truth about his birth, he will come freely and frankly to his parents for additional information as he grows older. He will welcome and appreciate information and advice voluntarily given.

Mental Reasons for Sex Education

Investigations show that most cases of insanity are directly traceable to sex problems in both men and women. Thus the child should not only be taught for its own sake, but for the sake of future generations, that the sex problem is not only a physical but a mental one as well. Schools and colleges do not produce great minds. They direct, train and develop the inherited mental possibilities. Children should have every possible encouragement and opportunity for mental improvement. They can not succeed without it. Their offspring will inherit improved mental possibilities if their parents are wisely trained in childhood. On the other hand violation of

the laws of sex is one of the greatest sources of mental degeneracy. Thus the mental reason for teaching children a knowledge of such laws.

Imaginary Troubles

As a result of not understanding them many boys and young men became mentally morbid over an imaginary sexual trouble. This worry is injurious to health, interferes with their studies or business and often leads to real sexual troubles. Boys should be free from worry and be cheerful, happy and full of hope and purpose.

CHAPTER XXIX

RESULTS OF DECEPTION

Sex Subject, in Past, Tabooed

In the past, Anglo-Saxon prudery and mock modesty made sex a tabooed subject between parents and children, teachers and pupils, and the minister and his congregation. Few of these leaders of the people thought of sexual knowledge as being pure, vital or sacred; on the contrary, it was regarded as something essentially impure, unimportant and sinful. With these convictions few people felt that it would be wise, or that they were under any moral obligation to give sex instruction to children, youths or matured people.

Evasions and Falsehoods, Why?

So deeply intrenched was this idea in the minds of parents that whenever they were asked by their child, "How did I get into this world?" "Where was I before I was born?" or "Where do babies come from?" they evaded the question by ridiculing, shaming, scolding, chastis-

ing the child, or it was told some kind of falsehood such as, "The angels brought you," "a big bird brought you," "an old woman brought you," "the doctor brought you in his satchel," "you were found in a sink hole," "in a brush pile," "in a big bird's nest," or "in the cabbage patch."

A Personal Experience When only a small boy, four or five years old, the author was called from his bed quite early one spring morning and informed that the fine mare had "found" a colt. With boyish haste, excitement and enthusiasm he was soon viewing the prettiest and finest colt he had ever seen. For a very brief time he looked at the playful colt, first with admiration, then with wonder. Finally, his boyish curiosity asserted itself. Very naturally he inquired, "Where did the old mare find the colt?" For several days he had been given to understand that the mare had been placed in the orchard with a view to her "finding" a colt. He had put to his parents a very direct question. It had to be disposed of then and there.

A Psychological Moment Three methods were available—evasion, a falsehood or the truth. It was a psychological moment; a golden

opportunity. But, alas! they did not see it in the light of the "new way" of telling the truth. There was a perpetual brush pile in one quarter of the orchard that received the annual trimmings from all the trees. Hens and turkey hens found their nests there. The sows found their pigs there. The cows found their calfs there. The big snakes were found there. The servants has seen ghosts there. He was told that the mare found her colt in that brush pile, and was prepared to believe it. For six months no brush pile escaped being searched by his eager eyes.

A Canadian's Experience

Years ago, while traveling on a fast Canadian Pacific train across those "magnificent distances," then so characteristic of the unsettled Canadian west, in conversation with the conductor, the author asked, "Did you ever have one of your children to say, 'Papa, how did I get into this world?'" "O, yes; I have had that experience several times in my family of seven children," he replied. "Did you find any embarrassment or difficulty in answering your children?" he was asked. "No, that was easily done," was his answer. Thinking he might have some original and helpful method of

solving this perplexing problem, the author asked him to relate how he had told the last child. His reply was, "Only a few weeks ago my youngest child was sitting in my lap. She gave me a searching look and said, 'Papa, how did I get into this world?' At the time, we were sitting in front of the window. Recalling the condition of the weather at the time of her birth an answer was suggested to me. My reply was, 'Darling, the day you came to our home, papa was standing here at the window watching it rain and wishing that God might send us a little girl. It was not long until he saw you falling from a cloud and ran out and caught you and brought you to your mamma.'" It was quite evident that this conductor felt sure that his method was ideal.

Will Get This Information

At the close of a lecture in a Southern town on "How to Tell the Story of Life to a Child," a mother of culture, influence and wealth said to the author: "When my boy was five years old he asked me about his origin. Remembering that he was born about half-past three one afternoon, near the time the Cotton Belt train passes through our town, I said, 'Why, son, God sent you into this town on the Cotton

Belt train one afternoon. Our doctor was at the depot and saw you. Knowing that we wanted a boy and noticing that you were a fine fellow, he persuaded the conductor to give you to him. He put you in his satchel and brought you to our home.' Now," said the mother, "my boy is nine years old and he has never referred to that matter since. Do you suppose that he has been told the truth by the servants or his schoolmates?" She was urged to take the boy into her confidence, talk to him about these matters and get him to tell her all that he had learned, and from whom. She reported the next day that she found that his little mind had been polluted with obscene words and stories for three years.

Parents Deceive Themselves

In the West I engaged a stranger in conversation for twenty minutes. During so short a time, and with pardonable pride, he said: "I have the finest boy in this city. He is fourteen years of age, as innocent as a girl, and as pure as an angel." After appropriate congratulations I said: "I have the very book your boy should read." "I have a perfect boy and I like the title of your book, but wife and I are very careful about what our boy reads. Of what does

your book treat?" he inquired. Then I told him that a few chapters dealt with the origin of plant, fish, bird and higher animals. He interrupted me by exclaiming, "Oh! I would not have my boy to know those things." "Do you mean to tell me that you have a boy fourteen years of age who has received no information from any source concerning the origin of life, that he has shown no interest in knowing these things, and that you have succeeded in keeping him out of the asylum until now?" To answer my reference to possible feeble-mindedness he assured me that his boy was very bright in his classes.

Learns Perverted Truth

Then I assured him that it was hardly possible that he had not received some knowledge of such facts from ignorant, filthy sources and that it was highly probable that he was concealing this from his father and mother. He took a copy of the book, promising that he and his wife would read it and then decide whether or not the boy would be accorded the same privilege.

Weeks later I again passed through the same city. I found him a wiser father and eager to tell me this interesting story: "Wife and I read your book, and we were surprised

to learn that these delicate truths could be told in such a clear, charming, wholesome manner. We decided that only good could come from our boy also reading it. I gave it to him with the assurance that his mother and I had read it and were anxious for him to read and know all the new and interesting things the book contained.

Boys Contaminated by Ignorant Associates

"When he had had time to read it, I said: 'Son, did you enjoy reading the book for boys?' 'Yes, father, and I wish that I could have read it years ago.' Then I asked: 'Did you already know how the baby animals are brought into the world?' 'The boys at school talk a great deal about such things and they began telling me about them the first year I was in school, but they do not tell such things in the nice, clean way the book does,' was his reply."

A False Modesty

Intelligent, good parents of the past loved their children as devotedly as do such parents of the present; and were as deeply concerned in safeguarding their children as are the parents of today. Then why did they scold, ridicule, falsify and even punish their children when they inquired

about their origin? There were several general reasons for this.

Natural and Unnatural Modesty

In regard to the teaching and study of sex truths there are two kinds of modesty—the true and false, the natural and the unnatural. Natural, hence true, modesty looks upon all of the facts relating to sex as by nature, delicate, pure and sacred. Unnatural or false modesty teaches that reference to the origin of life is undignified and immodest. True modesty permits men and women to acquire thorough knowledge of sex, and under proper social conditions to teach these truths to others. False modesty denies this privilege to decent, respectable people and thereby sends inquiring youths to the vicious and ignorant for information which should come from their natural teachers. True modesty is God-given, God-honored—a safeguard to manhood's honor and womanhood's virtue. False modesty, the child of false teaching and unnatural mental attitude toward sex, is God-dishonoring and man-degrading. True modesty ought to be cultivated and respected, while false modesty should be relegated to the ignorant, selfish, prudish past. For

many centuries false modesty permeated all society and induced the best of parents to believe that it was a sin and crime truthfully to answer the questions of children as to their birth.

Did Not Know How

Until recent years the teaching of sex truths was tabooed by educators and religious leaders. Under these conditions there were no authors, lecturers or teachers to inform parents how to tell the story of life. Even today it is not uncommon to hear some prude sneeringly reply, "O, nature will tell a mother how to answer her child's question." Nature no more teaches a mother how to tell life's story than it does a Sunday-school teacher how to present the truths of the Bible, or school teachers how to teach mathematics. Hence, the majority of parents have been and still are unprepared intelligently and effectively to handle the sex problems in their homes.

Ignorance Not Essential to Innocence

Again, we are to remember that our parents were trained to think and they honestly believed that innocence was inseparable from sex ignorance. They considered it their moral and religious duty to keep their children ignorant of their

origin as long as possible. Girls were to be kept in ignorance until after marriage. They did not believe it possible to tell a ten or twelve-year-old child the truth about its origin without moral injury. They felt it to be a sacred duty to keep their children ignorant of these facts.

Bad Environment, Not Truth, Injures

Good parents in the past, just as today, did not and do not see the difference between the influence of sex truths properly told to a child and the influence of such truths foully told by the ignorant and immoral. Naturally when asked by a child, "How did I get into this world?" they recalled their first experience in getting this information and the bad effects that followed. So, to keep from injuring their child, some evasive method was resorted to. They failed to see that it was not the truth they received in childhood which harmed them, but the unfortunate environment of half truths.

Illustration of Bad Environment

A simple illustration will help the reader more clearly and fully to understand the distinction made between the influence of truth, and that

which grows out of its surroundings. Here are three nuggets of gold—one is in a slop bucket, the second in a tar bucket and the third in a flowing stream of water. Suppose that with your hand you take these nuggets from their places. In the first it is soiled and must be washed. It was not the gold but its surroundings that dirtied the hand. In the second, you got tar on your hand. It will require hot water, soap and turpentine to remove it, and still more may remain to be worn off. In the third instance, when you lift the gold from the stream, your hand is made cleaner by coming in contact with the water covering the gold. Yet this nugget was no purer in quality than the others, for it was the environment that soiled your hand, not the gold itself.

Good and Bad Books

Just so you may see some truth in a dime novel that is as pure as similar truth in the Bible, but it is found in a literary slop bucket. So we may find some truth in one of Bob Ingersoll's books, as pure as like truth in the Bible, but we should not go to such a literary tar bucket for it. In either event, time, personal effort and divine help will be required to efface the moral ef-

fects. If one gets truth from the lips of a wise teacher, a noble father, pure mother or good book, the mind and life will be purer by contact with these wholesome sources of truth. It is not the truth a child receives which does harm but the environment of half truths. If a five-year-old child could understand in all of the details its conception, gestation and birth, and this were given by a noble father or pure mother, it could do the little one no harm. If that statement is not true, God has arranged a reproductive scheme the knowledge of which is sinful and leads to sexual sinning, in which event He would be responsible for all such sins.

Results of Old Method

It is not our purpose to question the love or motives of parents in the past or present who hold to the policy of keeping the child ignorant as a safeguard to virtue. If its results were good and only good, we should continue it, but if they were bad and only bad, the old policy evidently ought to be abandoned, and search made for a better one.

It Was Degrading

Take a concrete example. Here is a five or six-year-old boy who for some reason becomes interested in his

advent into this world. With confidence in the ability and willingness of his parents to give him the desired information, in sincerity and purity he goes to one or both and asks his question. Can you conceive of the surprise and shock that comes to him when he is ridiculed, scorned or ordered to "clear out" with a command, "Never again let me hear you ask such a naughty, ugly, sinful question?" Could he imagine why he should be so treated, or ever feel that his question was satisfactorily answered? If he had sinned would he be able to see in what way? Was he made wiser by the treatment he had received? Did it lead to greater love and respect for his parents? We shall see.

On approaching his parents his mental attitude toward birth was that of naturalness, frankness and purity. Suddenly this is wholly changed. He is now driven to secrecy, morbid curiosity and a false sense of shame, which may continue for years, possibly for life. By the old policy the parents in nearly every case became responsible for the beginning of this degrading mental career of their children.

It Leads to Secrecy It will not be many days after such treatment when a servant or a playmate will discover the unsatisfied interest of such a boy and say, "I know something you don't know, but you'd like to know it. I will tell you all about it, if you promise not to tell your papa and mama. It is how babies get into this world." I care not how obedient the child may be, such is his interest in the origin of life that he will agree not to tell them. In fact, he would not dare to do so. For the first time perhaps he deliberately has decided to keep something a secret from his parents. He continues secretly to get this kind of information and stealthily keeps it from his parents. This secrecy clearly will have anything but a healthy moral influence upon the child.

Discovers Deception in Parents He eagerly listens to their story of life told in half truths and couched in smutty language. While his conscience may tell him that there is something morally wrong in the way it was told, his belief is that there is some truth in the story. He felt that his parents evaded his question or told a falsehood. He is not capable of understanding why they thus dealt with him, and to the extent the child comprehends their

falsehood does he lose confidence in them as to all matters pertaining to sex. Naturally, wellborn children have perfect confidence in their parents. Any loss of this is a sad calamity to both.

Other Bad Results

From this time on the child can not contemplate the beginning of his own life and his parents' relation to it in terms of sacredness. Early impressions on the mind of a child are not easily removed. It always is difficult to unlearn what is falsely taught us or to disbelieve what once we have believed. Five out of six of the words he has learned do not refer in their proper meaning to the sexual organs and their functions, yet he thinks they are true words and for years will use them to express his feelings, and thoughts in conversation. Ugly words, impure pictures and smutty stories, in all their vile suggestiveness, even if not welcome, will haunt him for years because of his having been taught a vulgar and false sex vocabulary. Thus sexual organs and functions become sources of impure thought and occasional jest.

False Training Degrading

God never intended that his children should entertain degrading and demoralizing views of divinely created organs and their sacred functions. It is im-

possible to estimate the evil influence of this false training. Just to the extent that one fails to see that God is the author of sex, that sex is sacred and pure, his glory and not his shame, to that extent has a false training degraded him. Yet there are those who estimate their culture, refinement and piety by the degree of conscious shame and condemnation they experience when they think or speak of any phase of sex.

How Confidence Is Lost

Does a child lose confidence in his parents when he discovers that they have told him a falsehood about his origin? The author receives hundreds of letters and interviews annually thousands of young men in regard to their sex problems. Not one in a hundred of them has received the truth about his origin in a pure way, or a word of warning concerning the secret sin. In innocence and confidence they went to their parents during childhood and inquired about their origin. Treated as described, they went then to evil-minded ones for information and were led into vice. Today there is not one boy in fifty who, while in his teens, freely goes to his parents for information necessary for him to know, if he is to keep his life pure and chaste; nor one girl

in twenty-five, who in her teens freely goes to her mother for knowledge such as her developing womanhood requires. Surely this is not as it should be, nor is it intended.

Girls Fall Because of Ignorance

In company with reliable and responsible men, such as detectives, the author has visited the "red light" districts of many large cities, looked into the faces of thousands of erring girls, ranging in age from twelve to twenty-five, a majority of whom had fallen before they were sixteen. Many of them were asked, "Did your mother give you such information about your origin, sexual nature and danger in associating with young men as a girl should have had?" Not one in a thousand could say, "Yes, my mother told me."

An Incident

A prominent physician, a teacher in the medical department of one of our largest state universities, only a short time ago told the author a recent experience of his. A mother came to him with her ailing daughter of sixteen. The diagnosis disclosed that she was a prospective mother. She was perfectly surprised. With little hesitancy she admitted relations with a friend, but claimed that he told her this was not the way children were brought into the world. She did

not know the name, the nature or the results of the act which involved the happiness, character and destiny of three souls—hers, his and that of their offspring. No tongue can tell, rhetoric describe or imagination depict the sad consequences of this one mother's neglect. Whenever a child has grown to maturity under this policy of silence and remained pure it was not because of ignorance, but to some other cause.

Another Incident

In a western town the author was asked to give the high-school boys a special lecture. After this was done he was approached by the lady principal with a request from the young ladies of the high school for a special lecture adapted to their age and sex. The request granted, she added: "Several girls said, 'O, we wish he were a lady lecturer! There are so many questions we would like to ask, but hesitate to discuss them with a gentleman.' I said, 'Girls, why don't you ask your mamas?' With perfect surprise, they replied, 'Why, we would not think of asking mother such questions.'" This loss of confidence in their mothers began when they first asked about their origin. Can

a system of moral training be right when it produces such results?

The Harvest In round numbers two million children are annually born into this Christian nation. One-fourth of these die before they are seven years old. Each year one and one-half million ask of their parents, "How did I get into this world?" Not one in twenty gets a kind, truthful and intelligent answer. Nineteen out of twenty are ridiculed or told a falsehood, as before has been shown. That settles it. The golden chain of confidence and influence is broken. Never again will these children return to their parents for information, advice or counsel on matters of sex. Elsewhere, they will find those who welcome such questions, even introduce the matter and gladly supply them with the information desired. These children, a million and a half strong, are soon adrift on the storm-tossed, passion-seething sea of early adolescence, without a moral chart or compass. They know not their moral longitude and latitude, but are rapidly drifting towards ports unknown to them. The church now becomes busy in her work of rescue, yet leaves them ignorant of their impulses, weaknesses and dangers.

Quarter Million Boys Sacrificed Annually

Time passes. Many of the rescued are caught by the tides of passion and swept back into deeper depths of passion's sea. The boys are now sixteen to twenty-five. They have boon and base companions. Their imaginations are at fever heat with morbid curiosity about and interest in sensual pleasures; their ambitions aflame with lascivious daring. Under such conditions a quarter of a million of young men annually sacrifice the priceless gem of manhood's virtue, and, once in the whirlpools of sinful passion, eighty per cent. of them become diseased and many perish in the awful maelstrom of lust.

Sixty Thousand Girls Sacrificed Annually

With the passing of time the girls from twelve to twenty, many without the safeguard of knowledge, are freely and gaily, with boon male companions, exposed to the temptations and dangers incident to their social environment on the same sea of passion. In its immeasurable depths, sixty thousand of these girls annually lose the priceless gem of womanhood's virtue. Owing to the double standard of morals, a life-line of hope is thrown to the morally wrecked young men, while nearly all wrecked young

women are left to perish in a hopeless Sodom of immorality, without a glance of sympathy or word of pity.

Who Is Responsible? Thousands of poor, prudish parents line the shores of time who, with broken, bleeding hearts, cry in anguish, "Where is my wandering child tonight?" The poor, ignorant, diseased, passion-ridden children, in many cases beyond the reach of the home, society or the church, exclaim, "Oh, if I had only been told of these dangers!" All along the edge of the sea of human passion the churches and philanthropists have built and maintained rescue and foundling homes at an outlay of millions in money. The Christian workers engaged are not saving and can not save one in twenty. The foundling homes are crowded to a dangerous, unsanitary overflowing with illegitimate children, whose mothers are out in the rapids of vice or entirely lost in the depths of immorality. Too long philanthropists have devoted their means to the work of rescue, while neglecting the much more effective and therefore important work of prevention. Far too long the churches have opened their doors to rescue lecturers and closed them to preventative lecturers, as they

also seemed satisfied with snatching, here and there, a forlorn piece of human wreckage from the waves of vice, instead of erecting a light-house system of education and warning for the children and youths of the land.

The following series of illustrations suggested this story to the author:

A Pure Question

"Say, mama, where did the baby come from?" "Why, son, the doctor brings the babies." "Did the doctor bring this baby?" "Yes, son, the doctor brought him in a satchel. Now go out and play and don't ask mama any more questions about the baby." It is natural for a boy to obey and believe his mother, but to this boy his mother's answer only increased the mystery of how babies get into the home. While he believed his mother, he was not quite satisfied with the explanation.

Displays Ignorance

One day he finds himself in a group of boys on the playground. One of them tauntingly remarks, "I'll bet

this 'mammy-boy' don't know where the babies come from." He quickly resents the insinuation with the assertion, "Yes, I do; mamma told me. The doctors bring them in a satchel." Then all of the boys have a rousing big laugh at his expense.

Gets Perverted Information

At length, one of the boys offers to tell him all about it. While the leader is telling the story in half truths clothed in the most obscene language, the other boys are nudging each other and laughing lustily. The story captivates the boy. It is so much more reasonable than the answer he received from his mother that he concludes,

"This is the truth and what mother told me was not." Thus he has lost confidence in his mother. He keeps what he has learned a secret from her. His mind is polluted. No more will he go to his mother with his questions, but will go where he is welcomed and can get information.

Is Taught Secret Vice

One day he reads a note handed him by a schoolmate that gives him more wrong information on sex. A few days later, the author of the note has a side chat with him and boasts of his conquests among girls of a certain kind. His mind is now astir with morbid curiosity and he is restless under the consciousness of new and strange impulses. He frequently meets the boys in their cliques on the playground and in the toilet. Gradually they introduce him to the secret vice.

Buys Lewd Pictures

His mother sends him down town on an errand. A newsboy calls him aside and shows him some very suggestive pictures of women. Having some money of his own, he buys a set, takes them home and hides them. Several times a day he takes them from their hiding place and revels in lustful fancies and delight as he looks on them while his unsuspecting mother contemplates the providential protection of her son and his angelic innocence.

There are at least four very obscene books being circulated, bearing no name of author or publisher. When one of these gets into the hands of boys of the seventh and eighth grades, and high school, it is worn threadbare.

Reads Obscene Books

So this boy is handed one of these four books. Every phase of sexual perversion found among fast women and

immoral men in the upper crust of easy moving society is told by the author in the most obscene and exciting detail. He reads it, then he rereads it several times. Eternity alone can tell the injury that was done this boy by that book.

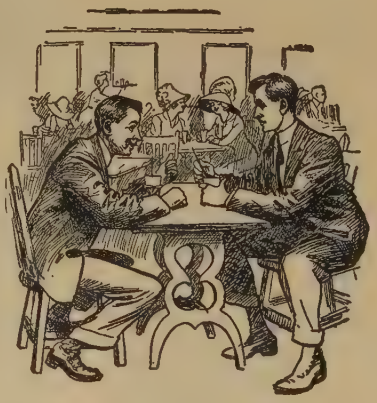
Goes to Corrupt Show

He decides to go to a "show" and there he receives more false ideas of men, women and marriage. The low-necked, above-the-knee and slit-skirt dress, with flesh-colored and close-fitting underwear of the actresses and female dancers set his morbid curiosity wild. Divorce plots, efforts at the overthrow of vir-

tue and the most suggestive spooning scenes fill in the interims between more exciting parts of the night's entertainment.

In Clutches of Quack Doctors

He is now eighteen. Like most all young men who are healthy, he has some imaginary and some real sex problems he does not understand. He is worried about them. He reads the advertisements of "quack" doctors, sends off for their treatment; once in their clutches, they bleed him of his money, time and health, and bring him no relief.



Takes Fatal Step

Still puzzled and having been told repeatedly the "sex necessity" falsehood, that one's physical, mental and sexual health depend upon the exercise of the creative function, he decides to do "what most men do." For several years he is the leader of the "gay" young men, which means social dissipations, social sins, social crimes.

Marries Pure Girl

Time passes. He has been one of the boys. He met, wooed and won a woman of beauty, truth and virtue. His dissipations are things of the past. The wedding day has come and gone. He takes her to his palatial home. The portals swing wide to welcome her. She reigns in that home as a queen. In twelve brief months she goes to the bed of suffering like an angel, and the cold waters bathe her feet as she endures the throes of parturition. Can there be greater suffering? We shall see. Consciousness is restored. A look of fondest anticipation beams from her eyes and a smile of infinite joy illumines her pale cheeks and brow when she receives her firstborn into her arms.

Blind and Feeble-minded Child

Then, a shriek of heart-rending agony! She realizes that her babe can never run and play as other children do. Its features are weazened, its

body deformed, its mind enfeebled and its eyes are blind. For days she lingers at the portals of death, not from the pains of parturition, not altogether from a vicious infection, but from the bitterest disappointment that can come to a mother.

Pathetic Disclosure

One day the family physician calls the young husband and father into a side room and says: "Young man, you were not cured; your wife may be an invalid for life and your baby can never see."

There is enough pathos in this illustrated story, reproduced in real life many times annually, in every county of every state in this great nation of ours, to lead everyone who has assumed or may assume the responsibility of marriage, parentage and the training of a child to become a thorough convert and an active advocate of the new methods of dealing with these personal and social problems.

THE PRICE HE PAID

By Ella Wheeler Wilcox

I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And can not foot his bill.
And there is no place called hell;
And heaven is only a truth,
When a man has his way with a maid
In the fresh, keen hour of youth.

"And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck.
It was so she settled my score.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred.

—From *The Cosmopolitan,* Copyrighted

A HAPPY HOME

SAFE-GUARDING HER FUTURE

CHAPTER XXX

PARENTS THE NATURAL TEACHERS

Parents Responsible Children are born with the capacity to learn how to crawl, stand alone, walk, love, hate, talk, read, write and to judge of what is right and wrong. All they may come to know, however, whether true or false, good or evil, they must learn. By bringing children into the world parents assume the responsibility of thinking and deciding for them during infancy, and of safeguarding their future well-being by properly looking after their physical, mental and moral welfare, as well as giving to them such training and education as their development and future interests require.

Naturally Go to Parents Coming into the home utterly devoid of knowledge, physically and mentally helpless, children unconsciously come to recognize their parents as their natural teachers and to have absolute confidence in them. Ask a boy of three to seven years old who he thinks is the wisest and best man in

the world, and the prompt reply will be, "my papa." Ask a girl of the same age who she thinks to be the nicest and best woman in the world, and her unstudied reply will be, "my mama." The answers may be true or false, but you do not doubt the sincerity of the child.

Loss of Confidence Calamity

The greatest calamity that can befall children comes when by convincing evidence they are compelled to lose faith in the wisdom and goodness of their parents. No worse misfortune can come to parents than to lose the confidence of their children. This natural and complete confidence in and dependence of children on their parents give to parents a very decided advantage over all other teachers, good or bad, in the early training and education of their children. It is because of this natural confidence that children first go to their parents with questions about their origin. If parents do not betray them, they will continue to come for information concerning all of their sex problems. It is these conditions that make parents the first and most natural teachers of sex knowledge.

Must Hold Child's Confidence

We have seen that the child naturally has confidence in its parents. If they would be ideal teachers, they must hold

its confidence. To do this they must deal truthfully with the child. That, however, does not always require an immediate or complete answer. There may be conditions in the training of a child when answers to questions ought to be delayed or given by degrees. But there should be no evasions, no deceptions. If parents possess this full confidence and give sex and purity instruction tactfully, they may feel assured that only good will come to the child.

The First Purpose

The first instruction given to a child will lead up to the story of where little children come from. Usually this will be given by the mother. In these first talks she should endeavor to accomplish several purposes in the child's life. She should first lead her child to understand that parents are the natural teachers of these things and their children should feel free to come to them and not go elsewhere for such knowledge. She must also lead the child to see that this information is not to be talked about to other children or to the neighbors. When this is wisely done a child is not likely to seek additional knowledge from other sources.

The Second Purpose

It seems to be natural for a child to select some one as a confidant in these matters. If parents are the first to give this information, and it is wisely done, the child will be confidential with them. Children need to be safeguarded from evil impulses within and bad influences without. If free to report to parents what they see and hear, a chance is thus given to correct false impressions made by unfortunate associations.

The Third Purpose

If children are allowed to get this information from depraved sources, their minds will dwell upon matters of sex, often exerting morbid curiosity, sensual visions, lascivious longings, and sexual sinning. So long as a child's mind is kept pure his outer life can be kept chaste. When a child gets this information from a good father and mother, and is led not to talk of it with others, nor to listen to talk, the chances are that its mind will not unduly dwell upon the subject.

After Ten Boy Goes to Father

While usually it is the mother who is expected to give the story of life to the inquiring child, this is not necessarily so. Either father or mother or both may give such information. Children are practically

neuter as to gender until they are ten years old. But from this time on the boy will look upon life from the masculine point of view and his father becomes his natural teacher. But if the father is careless or dead, the mother should see that her boy gets the information and advice which his developing boyhood demands. She can give much of this and also secure for him books adapted to his age. She can ask the family physician to give him a talk, or his teacher, or pastor, if they be informed.

After Ten, Girl Goes to Mother

The girl, at the age of ten, begins to look upon life from the feminine point of view and her mother becomes her natural teacher. But if the mother be careless or dead, the father should see that his daughter gets such information and advice as her developing girlhood and womanhood demand. He can give her some advice that should come from a father's point of view, and secure such books as will be of value to her. He often can secure the services of a lady doctor or some wise mother in the community. The mother should not neglect to be free with her son, and the father with his daughter. It is a fine thing for a boy to get

information and advice from the viewpoint of his mother and for the daughter to receive information and counsel from the viewpoint of her father.

Schools Leave Early Instruction to Home

There is a growing conviction that sex hygiene should be taught in all of our schools. Many colleges and universities and some high schools have introduced it in a limited way. This instruction will be first introduced into the high schools, then later into the seventh and eighth grades. Definite sex instruction will perhaps never be given to students under ten or twelve years of age. The schools must leave the first and most important part of this delicate work to the parents. The teaching of the moral side of sex in the public schools at best only can supplement the work of the home. For sex instruction to be most effective, both the moral and the scientific aspects of the subject should be presented. The home, if ideal, will be the place for ethical instruction and the school will best be fitted for presenting the scientific.

Some Parents Will Fail

The present great moral awakening will doubtless lead a majority of parents to assume the duty of instructing their children in these delicate truths. One-

fourth of the parents will never do this. Their children will receive no instruction in the home and will not be encouraged to go to church or Sunday school. Since no knowledge is so necessary to a child's well-being, and since these children do not get this information at home and do not go to church, they must receive it in the schools.

What Sunday Schools Could Do

This instruction might be given in a very effective way in segregated Sunday-school classes. Every Sunday-school teacher, including the pastor, should be thoroughly informed and qualified to give this instruction, and welcome parents and young people who seek advice and counsel. The work of the church ought to supplement the work of the home.

CHAPTER XXXI

WHAT SHOULD CHILD BE TAUGHT, AND WHEN?

Determined by Age, Sex, Curiosity, etc.

The question forming the heading of this chapter refers to personal purity and sex knowledge. What, and how much, information ought to be given to a child at any one time should be determined by its age, sex, intelligence, curiosity and eagerness. Every child ought to be told the truth about its advent into the world. This should not be forced on the child, however, in advance of its mental development. But when a child begins to show a natural interest by voluntarily asking questions, it is prepared to receive the information, if given in a proper way.

Better Early than Too Late

Some children become interested at the age of four or even younger, others not until they are six or seven. If a child does not inquire of its parents about its origin by the time it is seven or eight, it would be well for them to ascertain whether it has not received this information from un-

savory sources. If they find it has, they then face an unfortunate situation. It would be better for them to have told the story of life a year too soon than a day too late. But further delay will increase only the difficulty and danger. The child's mind has been polluted; morbid curiosity aroused. He has a perverted vision of sex from being largely misinformed. It is harder to unteach untruths than it is to teach the truth. The effects of wrong teaching can be overcome only by right teaching. This will require more time, care and patience now than ever before.

The Best Way The most natural and satisfactory way of telling the story of life to a child is by approaching it gradually. First tell how God or nature brings every sprig of grass, plant, vegetable and tree into the world. Here you may go into every interesting detail the child can comprehend. This will save the giving of details when you come to the higher animals and man. The child's mind comprehends a great deal more than most parents think. If the details are clearly brought out as to the plants and lower forms of animal life, the child's fancy will fill out to his own satisfaction the details in regard to the higher

animals and man. In early adolescence, the facts may be given in detail. At the close of the first story, promise the child that in a few weeks or months, when he can understand things better, you will tell him how the little oysters and fish are brought into the world.

How Often, a Story The amount of time allowed to intervene between the first and second story must be determined by the age, intelligence and curiosity of the child. The second story should be introduced by reviewing the first one. There are several advantages in this. The child's mind is refreshed with the truths of the first story. If he has been tainted by vile stories, there is no better way to correct this than by telling him in a perfectly natural way how God brings all the little plants into this world. There is nothing in this to suggest impure thoughts. He carries the similarities of reproduction in the plant world over into the animal kingdom. The review also serves the purpose of a fine introduction to the second story. When it is completed, assure the child that in a short time you will tell him about the insects and birds. This method should be continued until the last story has been told.

The Best Time

If these stories are told in the spring and summer, the parents will be able to show their children real examples of mating, embryology, pregnancy, germination and birth. Every part of nature's plan of perpetuating plant and animal life in this way can be made interesting and instructive to children. There is no place in which a child can live where it is not possible for parents or guardians to find a few flowers and to plant a few varieties of garden seeds, even if it be in a can of dirt. In this way the stories of how little plants come into the world may not only be told but the many interesting processes of germination and growth can be witnessed by the child. Thus these processes and truths become natural, real and sacred to the child.

Difference Between Boy and Girl

When children are quite small they become interested in knowing why one is a boy and another is a girl—what makes the difference between them. To the prudish, and nearly all parents are more or less prudish, this question presents an embarrassing and difficult problem. The usual answer given by mothers, "Girls wear dresses and boys wear trousers," never

quite satisfies nor has the most wholesome influence upon the mind of the child. After hearing my views on this subject a young woman wrote me the following note: "I can never quite forgive my mother for having given me the answer, 'Girls wear dresses and boys wear trousers,' to my question, 'What makes the difference between a boy and a girl?'

A Humiliating Experience

"When I was a schoolgirl fourteen years old, one day on the playground the question of certain social, intellectual and temperamental differences between boys and girls came up for discussion. With an air of triumph I affirmed that I knew the difference between boys and girls and that my mother had told me the difference. Then I was urged by those older than myself to tell them the difference. I gave them mother's explanation. To them it was a big joke. More than one boy taunted me with smutty remarks. My answer was embarrassing to many of the girls, which made it embarrassing to me. I soon learned from some of the girls that the real difference was a physiological one. Then my mistake embarrassed me more than at first. As the months

went by some girl or boy would occasionally refer in a suggestive or sarcastic way to the incident. Six years have passed by and I have never quite recovered from the effects of that innocent mistake. When I meet with one of those boys or girls, now matured young people, I am sorely reminded of that school-girl blunder."

How to Solve the Problem

I would suggest that where there are small boys and girls in the home, under six or seven years of age, if their minds have not been polluted by vile stories, they should be permitted by the mother, under her watchful care, to bathe together. Under this condition some one of them will notice a difference in their bodies and naturally make inquiry about it. This will give the mother an opportunity to explain to them the difference and why there should be this difference between them. Or, when the mother is dressing or bathing the baby, the older children may be about. She should not try to keep the children from seeing the nude form of the baby nor show any signs of embarrassment, but gracefully allow them the utmost freedom to view and admire every part of its body. This will likely lead one of the older

children to inquire about the sexual organs of the baby, or why it should be called a boy or a girl. The mother can now call their attention to the organs that are alike in form and function in boys and girls. Then direct their minds to the fact that the sexual organs are the only ones which differ in any marked way between boys and girls, and that it is this difference which makes one a boy and the other a girl.

Mother Explains It should be explained that the organs of sex in a boy cause him to grow up to be a man, and later to marry and become a father, while the organs of sex in a girl cause her to grow up to be a woman, and later to marry and become a mother. They should be told that these organs are very delicate and tender and should never be played with, and that one should never have bad thoughts about them. Give them the true names of these organs and impress upon their minds that these organs are pure, important and sacred, and that good boys and girls, as they grow older, never expose them to each other or talk to each other about them. Tell them that their father and mother are their natural teachers in all of these things and so

when they want to know more about these organs or when there is something wrong with them, they should feel free to come to you for advice and information. In this way you will retain your child's confidence and save it from years of morbid curiosity and sex injury.

Object Lessons of Mating

In the spring and summer, children often witness the mating of the fly. This is so common that even the vicious do not give it any special attention. Impure thoughts are rarely suggested by it. Thoughtful men and women are never embarrassed in witnessing it. The housefly furnishes an excellent object lesson which can be used by parents in a fuller explanation of sexual mating. Parents can pass easily from the mating of flies to the mating of birds, and of the domestic fowls. The best method of doing this will be explained more fully in another chapter.

Witnessing Other Object Lessons

It is far wiser for the father to invite his eight- to ten-year-old son to take a stroll with him with a view to their witnessing the mating and birth of the domestic animals than for the boy later to form the habit of sneakingly seeking such

sights. The first is natural and perfectly justifiable, the last unnatural and hazardous. The former gives the father a chance to explain reproduction and birth and to advise the son of what is modest, discreet and manly in viewing and speaking of such scenes. For a boy to sneak to such sights is positively degrading. When possible or convenient there is no sane reason why a mother should not avail herself of the same opportunity to give her daughter the same natural information and advice.

Advantages of the New Way

When the parents have told the stories of life in a frank, chaste and scientific way, their children ten and twelve years old will look upon sex in a perfectly natural way. They also can be approached by their parents, and will feel free to come to them for information and advice.

This natural and companionable relation between parents and children is certainly an improvement on the old method, which caused morbid curiosity in them, precocious passion, perverted sex vision, with bad habits, loss of confidence in and fear to approach parents for advice and information.

Makes Future Talks Easy

As time passes, the mother who has given her daughter the stories of life will find it easy and pleasant to give

her daughter information and advice concerning puberty, the secret vice, the choice of girl chums, her association with boys, the deeper significance of sex, her association with young men, the habits of many of them, venereal diseases, the choice of a companion and the miracle of motherhood.

Makes Talks Easy for Father

In like manner as the years go by, the father will find it easy for him to give his son information and advice concerning the secret vice, the choice of boy chums, his social relations with small girls, puberty, the function of his sexual organs, experiences common to young men, the danger of quack doctors and their pamphlets, prostitution, venereal diseases, his social relations with young women, the choice of a companion and the sacredness of fatherhood.

CHAPTER XXXII

HOW SHOULD CHILD BE TAUGHT?

Qualifications Needed The notion that nature will show parents and teachers how to teach sex truths to children and young people is about as silly as the old idea that "if God calls you to preach, he will tell you what to say." We all have heard samples of that kind of preaching, but were never made wiser or better by it. There are few adults who are prepared to tell the story of life to a child and fewer still who are able to give additional instruction as the child grows older. Three indispensable qualifications are needed by teachers, parents, and lecturers to make their advice and instruction wholesome and efficient.

A Moral Qualification They should be morally qualified and also regard the organs of sex and their functions as pure and sacred. If accustomed to thinking of them in a light, lascivious way and talking about them in the language of the street, it would be a danger-

ous experiment to attempt to tell their children about their birth or warn them against sexual vices.

One smutty story, told by a father and overheard by his son, may destroy the good influence of all the talks on personal purity which he can give to him in a lifetime. The same is true of a mother's influence on her daughter and a teacher's influence with a pupil.

A Mental Qualification Parents and teachers should be mentally qualified. Half of the names used by mature people when referring to the organs of sex, their functions and abuse, in their true meaning do not even remotely refer to these organs, their use or abuse. Many of the words used can not be found in the dictionary. They do not belong to the English or any other language. This shows the mental fitness that perhaps a majority of matured people have for this important work. They picked up these words in childhood from the ignorant class whose minds were filled with debasing thoughts of sex. Their use in the presence of a boy familiar with them on the playground suggests impure thoughts to him. Those who would teach truths to the young or old, to the individual,

to classes or to the masses should be able to command chaste, plain and scientific terms. Indeed, it is difficult to say which needs correct sex instruction most, the young or the old.

Lawyer Spoiled Good Talk

Recently a cultured lawyer invited the author over to his office for a friendly chat. He reproduced in gesture and language, as best he could, a talk he had given his twelve-year-old boy, warning him of the dangers of the secret vice. It was evident that he loved his boy and was deeply interested in his welfare. The words he used were the same he had learned when a schoolboy and as his boy evidently had heard on the playground. It is a question as to whether he did his boy any good. A good talk was spoiled by the unfortunate use of language.

Skill Needed

They should possess skill, which requires time, reading, thought and experience to develop. The effect, good or bad, produced on an individual or an audience will be determined in no small measure by the methods of approaching the subject and in dealing with it. One's motives may be unselfish and sincere, but if he goes at the subject bluntly, awkwardly, severely, suggestively, he will accomplish little or no good.

How Superintendent Failed In a western town of twenty thousand, where the moral conditions in the high school were deplorable, the superintendent decided that he would give a talk on personal purity. He called into the chapel several hundred boys and young men. This was a new experience to him and he approached the subject abruptly. The boys, accustomed to treating every reference to sex as a joke, anticipating what was coming, began to nudge and wink at each other. The attitude assumed by them embarrassed the teacher and caused him to lose self-control. He soon had to resort to the use of questionable terms to make himself understood. He utterly failed to accomplish what he desired and what the boys needed. The experiment came near costing him his position. Eighteen lectures from the author, two weeks later, won the town back to the superintendent. The citizens saw that what the superintendent desired to do was just what the boys needed and the town needed. He lacked skill.

Course of Lectures Needed A few editors, doctors, teachers, ministers and authors have been rather severe on parents for not teaching their children these truths. No doubt some censure

is due. But they should remember that only a few years ago a very limited number of parents had ever heard an address from a wise teacher, a minister or had read a book that would give them any idea of how to give this instruction. This condition exists largely still. The leaders above referred to owe it to every community to provide a course of practical lectures for the masses annually, and to see that every home has a chance to secure suitable books on personal purity.

Some General Advice

In giving this instruction there are general principles which should be observed. The language and thought must be adapted to the age, sex and intelligence of the individual or the audience, in order to get the best results.

In the home it is more natural for the father to impart this knowledge to his son and the mother to her daughter. These should be strictly private, confidential, friendly talks—just two in these confidences, papa and son, or mama and daughter. No other member of the family need know about it.

Lectures to Segregated Audiences

In community work, a talk should be given to boys from ten to fourteen years old. The number to an audience

ought to be small. This is a difficult age to handle. Only an expert can do it. Series of lectures should be given to men. Since manhood has dawned by the time a boy is fifteen and he then is exposed to every danger which threatens a matured man, there is no reason why boys of that age should not hear the lectures to men, unless the series includes one of advice to married men. A lecture also should be given to girls from ten to fourteen, and a series of lectures to matured women, including girls from fifteen up. There are some truths pertaining to our social relations that can be presented safely to mixed audiences. But if a community is to receive safe, practical, definite, scientific and ethical instruction, it must in the main be given to segregated audiences.

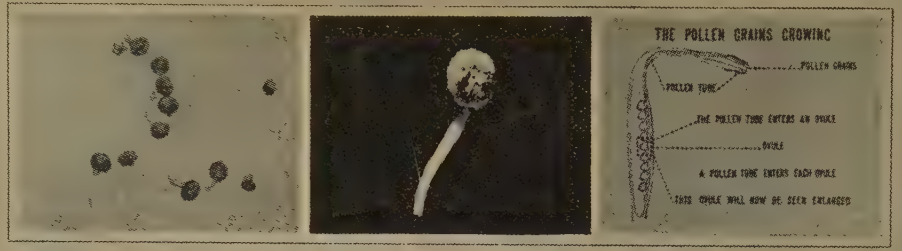
Such instruction should be presented in a dignified, manly, sober and reverent manner, and in the way that any other vital truth would be presented.

CHAPTER XXXIII

FIRST STORY OF LIFE—BABY PLANTS

Mama Compliments Child Son (or daughter, or the child's given name), mama (or papa) is glad to know that you are now old and smart enough to become interested in knowing where you were before you were born and how you got into this world. Papa and I have been expecting you to become interested in this subject and we have talked together over what you ought to know and the best way of telling you. We are especially pleased because you came first to us with your questions. Papa and mama love you as no one else does, and we are more interested in you than anyone else can be. We are your natural teachers in such delicate, private and sacred things as you have asked about. God has planned for children to come to their parents when they want to know how He sends the little ones into the home.

Know Nothing at Birth When you came to us you were tiny and helpless. You could not crawl, stand alone or walk. When you were


THE POLLEN GRAINS GROWING
POLLEN GRAINS
POLLEN TUBE
THE POLLEN TUBE ENTERS AN OVULE
OVULE
A POLLEN TUBE ENTERS EACH OVULE
THIS OVULE WILL NOW BE SEEN ENLARGED

ILLUSTRATING HOW LIFE BEGINS IN PLANTS

TELLING HIM THE STORY OF LIFE

born you did not know anything. When you learned how to crawl, papa and mama thought you were very smart. Yet you did not know enough to keep from crawling into the fire, a pool of water, or over a cliff, to keep from swallowing pins, eating glass or poison. At first we had to do all of your thinking for you. But even then your mind was growing and every day you were learning something new. All you know you learned since you were born. This world is full of things to be learned, yet in a whole lifetime one can not learn all that is possible to be known. Still, there are a great many things we should learn as we grow from childhood to manhood and womanhood.

Learn Something Each Day

You know some things today that you did not know last year, and some things that you know now you could not have understood a year ago, for the reason that you were not old enough. In this world of mysteries, there are many things that you would like to know, but your mind is not ready for them. What a pleasure it is to know that as you grow older, you will be able to study and understand many of them. You would like to know

all there is in the fourth reader. There is nothing in that book which could do you a bit of harm, but there are some things in it that you can not understand. This is because the book was not written for children of your age, but for those several years older. You know you must first learn what is in the first reader. When you have learned to read and understand that, you will be ready for the second reader, which prepares you for the third, and that for the fourth.

Things Child Can Not Know

Just so, you would like to know how God brings little children into the home. It is His beautiful and wonderful plan. If you could understand it, that would not harm you. But there are some mysteries about how children come into the world which you are not old enough to understand.

Beautiful Stories

At this time, mama will tell you a beautiful story that you can understand and enjoy. It is how God brings all of the little baby sprigs of grass, plants, vegetables and trees into the world. Then, in a few months, she will tell you how God brings baby oysters and fish into the world, and every few months she will tell you a new story, until you have been told how the baby insects,

frogs, birds and animals come into the world, and finally, her last story—how little babies come into the home. When you are eight years old you will be ready for this story.

Right One Time Wrong Another

You are old enough to know that there are many things that it is right and necessary to do six days out of the week, but it would be wrong for us to do on Sunday. Then you know that there are a few things we do, which, though proper and right under certain conditions and at certain times, it would be very wrong to do under other conditions. For example: Every few days you take an all-over bath. It is right and proper for you to do this and for mama to help you. All people who desire to have clean and healthy bodies take frequent baths. But you have noticed that of late, when you take your baths, the neighbors are not present. Large boys and girls, men and women, do not bathe together. This is because our bodies are sacred and should not be seen by everyone when naked. That is why we wear clothing.

Sacredness of Childbirth

We do not speak the names of God and Jesus in a light and frivolous way, because these names are sacred. Of all

the delicate, pure and sacred experiences of life, the purest, most delicate and sacred is how little children are brought into the home. This is so sacred and delicate a subject that good people seldom speak of it, and never in a light or frivolous way. That is why you never have heard your papa and mama talk about it; yet it is not wrong for husbands and wives, fathers and mothers to speak to each other of this experience. There is no harm in grown unmarried people speaking of the matter when there is some good reason for doing so. But it is not wise or best for little children to talk to each other about how babies come into the world. When they become interested about that they should go to their parents, just as you have come to me. We want you always to feel free to come to us with questions about things of that kind. When you are older, you will better understand why mama gives you this advice.

Not Sacred to Some

Some men and women, boys and girls, have not been trained to be good. They get angry, quarrel and fight, use bad language, break the Sabbath and do other wrong things. Some appear to enjoy doing wrong and in leading others to do so. These

people do not look upon God's plan of bringing children into the world as pure and sacred. They use bad language when talking about the story of life and trying to tell it to others. When little children hear such children and grown people talk about these things, their minds are filled with bad words and ugly thoughts. In this way many small boys and girls are started wrong and are sure to find it hard to get rid of impure thoughts, words and habits in later life.

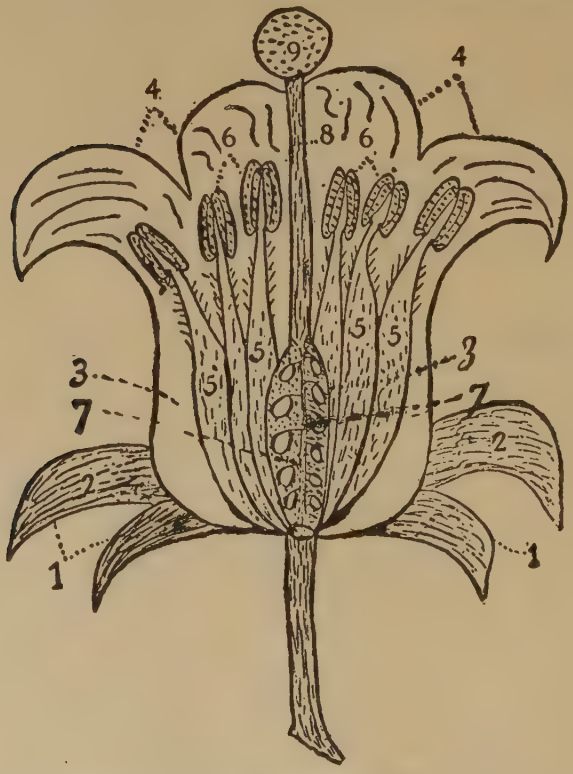
Mama's Advice

It may not be long before some schoolmate, or someone older than yourself, will say to you, "I know something that you don't. You would like to know it, too. I will tell you, if you don't tell your papa or mama. It is how you get into this world." When anyone offers to tell you something that you are not to tell your papa or mama, you may be sure that it is wrong, will injure you, and most likely is false. Mama would advise you to say to them, "I don't care to know anything that I can't tell papa and mama."

The Story of Baby Plants

The story of life that mama will tell you at this time is about the plants, flowers and trees, and how their

young come into this world. I have gathered some beautiful flowers to help to make the story plain to you. This will be our first les-



son in what is called Botany When you grow older you will study Botany in school. Then you will learn that every part of a plant has a special name.

The Calyx The story of life, in all flowering plants, begins in the flower. We will now examine this flower. At sight, we notice that the parts of a flower are arranged in whorls or circles. The outer circle of the flower is called the (1) calyx. You will also notice that in some of these flowers the calyx is highly colored, in others it looks like small green leaves. But in some flowers the calyx is entirely absent, while in others it is composed of four or more parts. These separate parts are called (2) sepals, which in other flowers have grown together in a circle and appear to be only one. In such flowers we count the sepals by the number of notches or curves on the top edge of the calyx.

The Corolla The second whorl is called the (3) corolla, which is usually the most highly colored part of the flower. If either of the whorls of the flower is absent it is the calyx. The separate parts of the corolla are called (4) petals. Sometimes the petals are separated to the base of the flower. In other flowers they are more or less united.

Stamens, or Papa Parts While the calyx and the corolla form the most attractive and beautiful parts of the flower, they are by no means

so important as the parts we next will study. Let us look carefully at these central organs. They are called the essential organs. Were it not for these, no new grasses, plants, vegetables or trees would come into the world, and in that event it would be robbed of much of its beauty and wealth. In this flower the next circle consists of a number of small, slender organs. They are called (5) stamens. On top of these are delicate bodies, poised so that the merest breeze will shake them. They are filled with a very fine, powdery substance called pollen. These bodies producing the pollen are called (6) anthers. You can rub the pollen off with your fingers and it varies in color in different flowers.

You can not remember all these names now, so I will give you another name that you can remember and it means the same thing as the word stamen. I guess it was the second word that fell from your baby lips which mama understood. It was the word papa. These are the male organs of the flower or the papa parts of it and the father nature of the flower.

Pistil, or Mama Part

The central organ in this flower is called the pistil, which is formed of three parts. At the base of the

pistil is the (7) pod, more correctly called the ovary. In the ovary little seeds are formed. On top of the pod or ovary is usually to be found a slender stem called the (8) style. On top of this is a delicate spongy enlargement called the (9) stigma. The stigma, style and ovary form the pistil. In some plants the flower has a number of pistils.

But we will not try to remember all of these names now. Mama will give you another name that you can remember. It was the first word that ever fell from your baby lips, the word mama. Well, the pistil, composed of the stigma, style and ovary, is the mama part of the flower and has the mother nature of the flower.

Papa and Mama Natures Unite

When the pollen is ripe, the anther cells of the papa parts of the flower burst open and the tiny, light, powdery pollen falls out and is carried by gravity, wind or insects to the stigma of the mother part of the flower. The little pores of the stigma open, admitting the grains of pollen, which the little currents of water in the style carry to the seed in the ovary. When the pollen, possessing the

father nature, unites with the tiny germs in the ovary, possessing the mother nature, the little germs or seed are said to be fertilized. That means that both the papa and mama natures have united and that there is life in the seed. When this occurs the seed is very tiny. If the two natures had not united, the little germs in the mother part of the flower could never have developed into seed. But now the seeds grow and ripen in the pod. While this is being done, food is being stored up in the seed for the little baby plants to live on for the first few days after they come into the world. In such seed, there are the tiny beginnings of future plants.

Sprouting of Seed When the seeds are ripe, the pod bursts open and seeds fall upon the ground, or men gather and plant them in the soil. In the springtime, the sunshine and rain cause the life in the seeds to become active and soon they sprout and the little stems appear above the ground. They then are nothing but little baby sprigs of grass, little baby plants or little baby trees.

"Be Fruitful and Multiply" When God created the first grasses, plants and trees, he commanded them to "be fruitful and multiply."

By this command He meant that they should bring little baby plants into the world so as to keep it beautiful and to furnish all of the animals and man with plenty of food. In this story you have learned how all the grown-up plants and trees obey this divine command.

Mother and Father Flowers

In the flowers we have studied, we have found both the male and female organs, or as we have called them, the father and mother natures. But this is not true of all the plants and trees. In some of them, flowers are found having only the stamens, or father organs. These would be called father-flowers. They could not produce seed or fruit. On other plants and trees of the same kind can be found flowers having only pistils. These are mother-flowers. Father-flowers and mother-flowers may be seen growing on the same limb of a plant or tree, as in the Indian corn and the mulberry tree. Among such trees as the poplar, willow and sometimes the persimmon tree, one tree will bear only father-flowers and another tree will bear only mother-flowers.

Indian Corn

In the Indian corn, the ear, including the cob, grains of corn, silks and shuck, form the mother part of the cornstalk. The tassel is the father part and contains the father nature, and it forms millions of grains of pollen. On passing through a patch of corn, you have noticed the pollen falling on every object. There are often as many as one thousand grains of corn on one ear. Each grain sends out from one to three little silks beyond the shuck to catch little grains of pollen. Should one little corn germ on the cob fail to receive a grain of pollen it would never develop. If there were no grains of corn formed, there would be no corn to plant and in a few years no corn in the world. Here we see that every little baby stalk of corn must have a father and a mother.

Gravity, Wind and Insects

There are three ways by which nature carries the pollen to the mother part of the flower—wind, gravity and insects. In the corn we found that the ears are below the tassel. Gravity and wind are the agencies that nature used in bringing the two natures of corn together. Where the father organs are short and way down in the

bloom, such flowers form a sweet juice at the base of the bloom. This attracts the bees and other insects. As they squeeze their way into the neck of the flower and then back out, they rub off grains of pollen onto their legs, backs and wings. They carry this pollen to the next flower of the same kind and on entering the neck of that flower they rub off some of the pollen onto the stigma of the mother part of the flower. In this way the seeds are fertilized. God arranged for these flowers to form the sweet juice so as to attract insects that in this way their seed might be fertilized.

The Two Great Laws

In this story of the plants in a general way you have learned God's plan of bringing into being all of the little grasses, weeds, plants, vegetables and trees. You also have learned two great laws. The first law is that every plant and tree which comes from seed must have a father and mother. We further have learned that the father and mother natures must unite with each other before a baby plant can come into the world. This is the second law. When we come to study God's plan in bringing baby oysters, fish, insects, birds, animals

and human babies into the world, we will find that He uses the same laws.

Laws Pure and Sacred

When we look upon a bed of beautiful flowers, pin one on a dress, gather a bouquet to place in a vase in a room, or to be used in forming a wreath of flowers to be placed on the coffin containing the lifeless body of a friend, in all of their beauty, fragrance and freshness, these two laws are at work in an effort to bring another generation of plants into the world. God is the author of the male and female organs of the plants, and for this reason the union of their two natures is sacred. Plants were the first living beings that God made, and man the last living being whom He made. Plants were at the bottom of God's creative work and man at the top. If the laws enabling plants to bring their young into the world are the same that enable human fathers and mothers to bring their babies into the world, and are pure in the plants, they certainly should be considered pure and sacred in the human family. The latter, indeed, being so much higher in the scale of life than plants, we ought to regard these laws as much more sacred to ourselves

than to them. Thus you can see how very sinful it is to speak lightly of how babies come into the world.

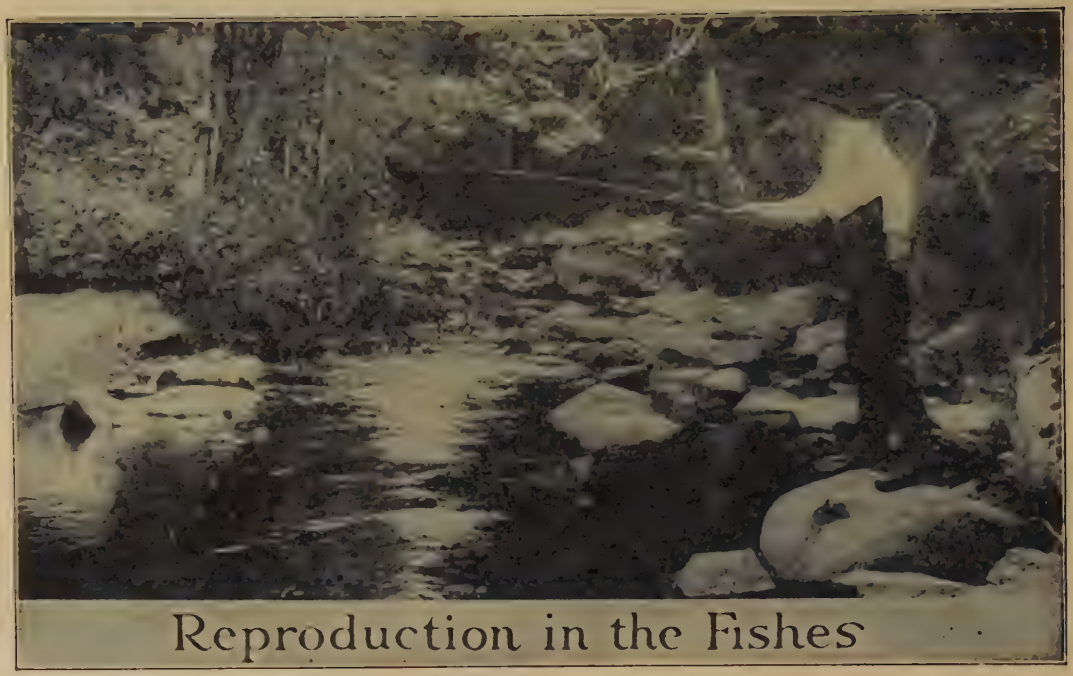
In mama's next talk she will tell you a story of how the little oysters and fish are brought into existence.

CHAPTER XXXIV

SECOND STORY—BABY OYSTERS AND FISH

Oyster and Fish Life In this talk we will find out many interesting things about God's plan of bringing little oysters and fish into the world. However, before we take up this new story, we must refresh our minds with some things learned in our first story. We can then appreciate the resemblances and differences between the coming into the world of little plants, oysters and fish.

Review of the Plants In studying the story of life among the plants, we found in most of the flowers male organs and female organs; that the male organs produced a fertilizing powdery substance called pollen and the female organs produced seed; that every baby plant must have a father and mother, and two natures must unite to produce it. We also learned that some plants have flowers bearing only father parts, while other plants or trees of the same kind would have flowers



Reproduction in the Fishes

having only mother parts, and that God uses the wind, gravity and insects in bringing the two natures together.

The Oyster Among the lower forms of animal life, as in the case of the oyster, the male and female natures are in the same animal. Oysters are very soft, shapeless animals living in large, strong, heavy shells. Their soft bodies are attached to the inner walls of the shells by strong, gristly muscles. They live in great masses and their shells are cemented to each other. From this arrangement you see that they are not able to move about or mix and mingle with each other.

How Baby Oysters Come The mother parts of the oyster form little eggs which are fertilized by a liquid substance formed by organs containing the father nature. The fertilized eggs, when expelled from the shell, float off and become attached to some oyster shell or rock. Later they hatch and the baby oysters form about their bodies hard shells that are made larger as the oysters grow. In this way the little oysters come into the world.

BEDTIME STORIES BY RADIO

Oysters and Plants Compared In oysters and plants we find that their young must have a father and mother, and that the father and mother natures must unite. The ovaries of the plant produce seed; in the oyster they produce eggs. The male organs of the plant produce a powdery substance; the male organs of the fish produce a fertilizing liquid substance. The seeds of plants are fertilized while in the ovary; the eggs of oysters are fertilized after they leave the ovary. The seeds of plants are planted in the soil and the baby plants grow up from the ground; the eggs of oysters are laid and hatch in the water.

Animals with Single Sex Nature When God made the fish, insects, lizards, snakes, birds and higher animals, He gave to one a papa or male nature, with suitable sexual organs; to another of the same kind a mama or female nature, with suitable female or sexual organs. The sexual organs of all of the female animals produce eggs and the sexual organs of the male produce a fertilizing fluid called semen.

Why Fish Spoon A number of fish in a group are called a "school." In the spring season of the year "schools" of some varieties

of fish gather in deep water for the purpose of swimming against and over and around each other. Other varieties will swim at this season to the shallow riffles; with tails and fins they make hollow places in the sand and in these hollow places they swim over, under, around and against each other so fast that they remind one of popcorn popping in a popper. They are spooning. Fish spoon to excite their sexual natures. This helps the female to form her eggs and the male to form the fertilizing fluid.

How Baby Fish Come

In the early spring thousands of tiny eggs are formed in the ovaries of the mother fish. When these eggs are ready to be laid, great "schools" of mother fish of some varieties leave the deep water of a stream, river or sea for some shallow place where it suits them to lay their eggs. The mother fish lay their eggs in a thin substance, like the white of an egg, which spreads out in a very thin film, holding the little eggs, one in a place, and very close together. The father fish swim along, sometimes several feet or yards behind the mother fish, and drop from their bodies a fluid, called milt, containing many thousand sperm cells that

unite with the eggs of the mother fish. In this way the father nature unites with the mother nature to produce every little fish that swims in ponds, streams, rivers, lakes or seas.

Certain varieties of fish, however, go to the deep water to lay and fertilize their eggs. A few varieties seem to pair off, a male and a female; the female with her fins and tail whips out a kind of nest in the sand and lays her eggs in it and the male fertilizes them. The mother fish then leaves and the father fish lingers around for a day or two to ward off other fish that might disturb the eggs.

Fish Lay Many Eggs

Female fish form thousands of eggs in their bodies every year and codfish have been known to lay as many as six to eight million eggs a year. Were you to spend ten hours a day for a long life-time counting just as fast as you could, you could not count one-fourth as many eggs as the female codfish lays in one season. You wonder why they lay so many. I will tell you. Not one egg in twenty ever hatches and not one little fish in twenty ever lives long enough to grow the length of your finger. They have little or no protection,

and many enemies. There are hogs, turtles, crocodiles and alligators; the ducks, geese and other water fowls, and most of the fish feed upon fish eggs and small fish. That the streams, rivers and seas may be kept with an abundance of fish, God has wisely planned for the mother fish to lay vast numbers of eggs.

Fish Do Not Love Young

Nearly all kinds of fish leave their eggs as soon as they are laid and fertilized and never see or know their young. We noticed that there are a few varieties of game fish where the male lingers a day or so to protect the eggs. But as soon as the eggs begin to hatch, he leaves. In this way all baby fish grow up orphans. They never know or enjoy the presence of their parents. Should some parent fish chance to meet their young, they likely would eat them. The parent fish do not labor to support and protect their young and they do not have to suffer to bring their young into the world. For these reasons they have no love for their young. Should they meet them they would have no means of recognizing them or of enjoying their presence.

Love's Dawning

We found in the plants that the seeds are fertilized while still in the ovary; that in the fish the eggs are fertilized outside the body. In nearly all animals above the fish, the eggs or ova are fertilized while in the mother's body. There is no love between male and female fish. They do not pair off and live in families. Among all the spiders, lizards, serpents, many of the insects, crawfish, frogs and toads, there is a tendency, at certain seasons, for the male to choose a female mate with a view to a home and family. But among all the animals we have named, many of the parents part or leave each other as soon as the eggs are fertilized. All the others do so as soon as the eggs are hatched. The love of parents for each other and for their young lasts but a few days. Perhaps it would be more correct to say that these parents have no love for their young and their interest ceases when the eggs hatch. Before the young are hatched, some of these animals show an intense interest in their eggs and make some provision for the young when they are hatched. But the young all grow up without a parent's aid or care.

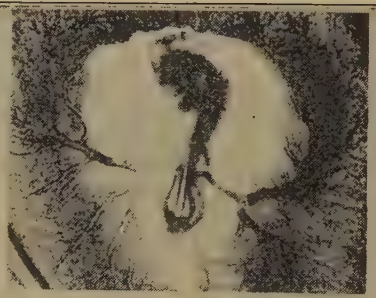
CHAPTER XXXV

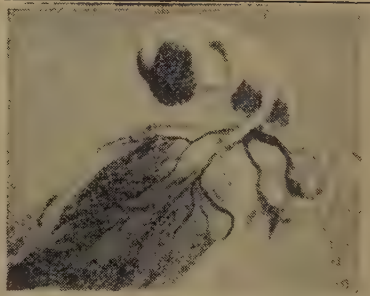
THIRD STORY—INSECTS AND BIRDS

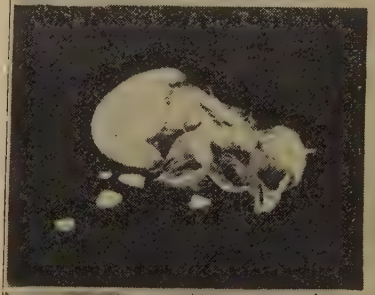
The Bee and Ant The bee and the ant differ from all the insects and animals we have studied and in some respects they differ from each other. They do not pair off and mate, as do other insects, but live in colonies, or societies. They do not seem to have any special interest in their offspring, or even in a mate, but only in the community of bees or ants. The perfect organizations they form and the homes they build rival work done by intelligence and skill of man.

The Birds We will now consider God's plan among the birds. In studying their family life, we find a higher form of instinct, with more love and care for each other and their young, than among the animals already studied.

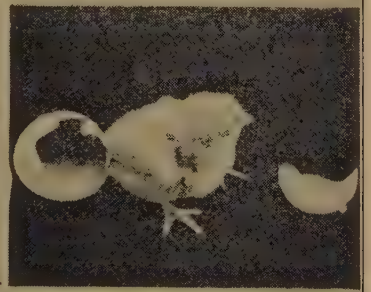
We often feel disgusted at the ugly, slimy toads, lizards and snakes living in swamps and pools. But not so with the birds. Most of them are interesting and beautiful, and







Reproduction in the Chick



some are fine musicians. In the springtime the male bird chooses from among the female birds one that suits his fancy and they are mated or as we would say, married.

Nest Building When they decide to raise a family, they build a nest or home for their young. The partridge and lark build their nests on the ground; the swallows, in chimneys; the pigeons, in barns; the woodcocks and woodpeckers, in hollow limbs; the wild ducks and geese, in the high grass and weeds along the edges of lakes and ponds; but nearly all birds in bushes and trees. The cuckoo, however, lays her eggs in the nest of other birds, to get rid of trouble and toil in hatching, feeding and rearing her young. We naturally feel contempt for the cuckoo.

How Little Birds Come In every female bird there are organs called ovaries, where at certain seasons little eggs are formed. While small and soft they are fertilized by the male bird. As the eggs continue to grow in the mother bird's body a hard, thin shell is formed on the outside. The eggs of the different varieties of birds vary in size and color. Usually bird eggs are very pretty. When fully formed in the mother bird's

body, and the nest is ready, they are laid in the nest, usually one a day. For several days these eggs must have some extra heat, or they will not hatch. Among most birds, the mother bird sits on her eggs so that the warmth of her body may cause the fertilized germ in the egg to take on active life and form the little bird. In that way the eggs are hatched and the little birdies come into the world.

Husband and Father Bird

While the mother bird sits on her eggs, the father bird gathers fresh worms and berries for the mother to eat. When not bringing her water or food, he usually is found perched on a near-by limb, cheering his wife by singing for and talking to her. If her little legs become tired, he will take her place, while she flies off for exercise, rest, fresh water and food. The male bird is never untrue to his wife and she is never untrue to her husband. In this respect they are good examples for all married people.

Training Their Young Birdies

When the little birdies are hatched, from sunrise to sunset, the parents are busy catching insects and finding worms and feeding them. As their chil-

dren grow larger and older, in some mysterious way, they teach them the danger of boys with stones and men with guns, and of cats and snakes. When they are about grown they are taught to fly. Usually the little birds obey their parents perfectly. They do not run away from home, get out on the street, or get into mischief. Sometimes you find a small bird that can not fly on the ground and the parent birds are crying and show great distress about it. The little bird left its nest, not because it was naughty and disobedient to its parents; it was blown from the nest by a storm, or the sight of an approaching cat or snake caused it to leave home for safety. In this way, little birds set children fine examples.

After the little birds leave their nests, they live with their parents in flocks, and sometimes neighbors join them and they live together until the following spring, when they again will mate and rear families. In this way all of the beautiful feathery songsters are brought into the world. Without the birds, this world would be devoid of much beauty and music.

CHAPTER XXXVI

FOURTH STORY—ANIMAL AND HUMAN BABIES

A Comparison We at this time shall talk about God's plan of increase among the higher animals and man, and find that the first two great laws, found down among the plants, vegetables, flowers and trees, are still the principal laws which control the coming of the higher animals and man into the world. The laws to which I refer are: Every little plant, animal and human being comes into this world from a seed or egg and must have a father and mother, and the father and mother natures must unite. These laws never change. We also found that the male or sexual organs, called anthers in the plants and testes in the animals, produce a fertilizing substance called pollen in the one and semen in the other, and that the female organs of sex, the ovaries, produce little seeds in plants and eggs in animals. Further, we have seen that every new plant comes

Human Reproduction

from the union of the pollen from the father organs with the seeds of the mother organs. So, too, we have found that every baby oyster, fish, insect, lizard, frog and bird comes from the union of semen from the father organs of the male animals with the egg of the mother organs of the female. This last fact is just as true of all animals and human babies.

Two Natures Brought Together

We saw that the father parts of the plant united with the seeds of the mother part of the plant while in the ovary; and that God uses three methods of bringing these two natures together, the wind, gravity and many kinds of insects, and we should have added some kinds of birds, such as the hummingbird. In the oyster the little father vessels form a liquid substance, milky in color, containing hundreds of little cells, called sperm cells. The mother organs or ovaries form many eggs. When these are ripe and burst through the membrane of the ovary, the father organs eject their fertilizing fluid, which unites with the eggs as they leave the shell of the oyster. In the oyster the father and mother natures

unite in the water, not while the eggs are in the ovaries of the mother, as in the plants.

The Fish We found fish also to be single-sexed animals; that is, they are either male or female. The mother fish forms hundreds, thousands or millions of eggs in her ovaries. When ripe, these eggs are laid in an albuminous substance like the white of a hen's egg. The seminal sacs in the father fish form a liquid, milky in color, containing many thousand little sperm cells. The father fish follows along behind the mother fish and drops this liquid upon the eggs. When one of these little sperm cells from the father unites with an egg, the egg is fertilized. A few days later the eggs hatch and the little fish are perfectly at home in the water. No little egg can produce a baby fish unless a sperm cell from the father unites with it. If there were no father fish, the mother fish might still lay millions of eggs, but none of them would ever hatch. Now you can understand why it is that every baby fish must have a father and mother. You also can understand why the sperm cell of the father must unite with the egg of the mother. In

GOOD FRIENDS

all of these respects the frogs and toads very much resemble the fish.

Nature Is Cautious Life, from the lowest to the highest is an interesting study. Nature recognizes that the higher forms are more valuable than the lower. In the lower orders of plants, such as the dandelion and thistle, more seeds are produced than among the corn, wheat and oats. They are not very valuable and nature can afford to lose many of their seeds and have plenty left. Fish lay thousands or millions of eggs, but nature does not teach the male fish to be very cautious in fertilizing them. Nature acts as if she could lose nine out of ten of the fish eggs and still have plenty left. The mother toads and frogs lay hundreds of eggs, but not one-tenth as many as the fish. In the frogs we find nature more cautious. The father frog follows the mother frog quite closely while she is laying her eggs, and shows a great deal more care in trying to fertilize them.

Birds The birds represent a much higher form of life. They are far more precious than plants, oysters, fish and toads. Bird eggs are far more valuable than fish and toad eggs. There are not very many of

them. Nature must introduce some new methods of protecting them, therefore, or she soon will have no birds.

In the spring, nature teaches the birds to pair off or mate. Each male bird chooses, according to his fancy, a female bird to become his wife, his companion and the mother of his children. When this is done they find a suitable place for a home. For two or three days they are busy building a nest or home for the eggs. When it is completed the mother bird lays three, five or six eggs in the nest. They are covered with a hard, thin shell. After they are laid, nature does not leave them alone, but teaches the mother bird to stay with them, sit upon and so give the warmth of her body to them, that they may be protected and hatched. When the little birds come, they are not left to grow up as orphans, like the young of the lower animals. The parents stay with them, protecting, feeding and teaching them until they are able to look out for themselves.

Nature's Plan of Fertilizing

We now must go back and learn nature's plan of fertilizing the eggs of the bird. In the bodies of all mothers are tiny ovaries or egg nests. Each mother

fish, frog and bird has two of these ovaries. From each of them there is a long tube that leads to an outer opening of the mother's body. When the eggs are fully formed they are sent through these ducts into the water, cell or nest. Just as nature has taught the birds to build homes for the eggs, to sit upon them until they hatch and to protect, feed and teach their young, so it must provide a way by which the male bird can fertilize the eggs, while yet soft, in the mother bird's body. Nature teaches the male bird how to bring his body in contact with the body of the female so that the fertilizing substance will be forced through the ducts to the eggs in the mother's body. This process or act is called coition or copulation. Copulation among flies is so common that we hardly notice it, and it is a daily occurrence in the poultry yard.

Now you can understand why every baby bird must have a father and mother and why their two natures must come together. Every little bird was once a part of its father and mother.

The Embryo

The beginning life in a seed is called an embryo until the seed sprouts and then it is a baby plant. The be-

ginning life in the egg of an insect, fish or bird is an embryo until the egg is hatched and then it is a baby insect, fish or bird. The embryo of a seed forms a very small part of a seed or egg. The bulk of a seed or egg consists of food stuff that has been stored up for the embryo to live on until the seed sprouts or the egg hatches. Twenty-four hours after a hen begins sitting on her eggs the little embryos in the eggs are not as large as the end of a lead pencil. The remainder of an egg is stored up food for the embryo.

Higher Animals and Man

We now come to study the highest order of animal life and man. Here life will be found more precious and valuable than in any form so far studied, and nature more careful to protect it before and after it comes into the world.

Mammals

The word mammal is given to all higher animals and man because their young are fed on milk formed by the mammary glands or breasts of the mothers. The young are so precious that a special food thus must be made for them. Cats, dogs, hogs, cattle, horses, many kinds of wild animals and the human family feed their young in this way. The oysters, fish, toads, insects and birds

either do not feed their young at all or they have some other mehod.

Sprouting and Hatching The little embryo in a seed begins to form and grow after the seed is placed in a damp and warm place. When the embryo is old enough to leave the seed it is called a baby plant. We call this act sprouting or germinating. Some kinds of seed sprout sooner than others. All seed will sprout sooner when the soil is damp and warm than when the soil is dry and cold. It requires from one to several days for the different kinds of seed to sprout.

The embryo in the egg of the fish, insect or bird begins to form after the egg is laid and it receives the warmth which nature requires for that kind of egg. When the embryo is old enough to leave the egg it becomes a baby fish, insect or bird. We call this process hatching. The time required for this varies in different animals one day to three weeks. But in the higher animals and man the young are born, not hatched.

Nest in Mother's Body Among the birds the embryo will require food for only a few days to three weeks before it is old enough to leave the shell and take care of itself.

Plenty of food can be stored up in an egg to last the embryo of a bird that long. But now we come to the higher forms of animals and man, where their embryos must have food for from one month to more than a year before they are old enough to come into the world as babies. So, as nature could not store up enough food in an egg for one of these embryos, she had to provide some other way to feed them.

A Wonderful Arrangement

Nature has built in the bodies of all of the females a cozy nest or home for the embryo, called the womb. Connected with it are the two ovaries that form little eggs; connected with the door of the womb is the tube we already have mentioned, which leads to an outer opening of the mother's body. At certain times one or more eggs are formed by the ovaries and sent over to the womb. In the female hog from three to twelve eggs are formed at one time; in the ewe, or female sheep, one and two eggs are formed at one time; in the cow, mare and woman usually there is but one egg formed at the time. The number of eggs formed at one time determines the number of young that will be born at one time, if the

eggs are fertilized by the male. If the female animal has found no mate the eggs will not be fertilized and she can not become a mother. This is why pure women do not become mothers until they are married.

Fertilizing the Egg

When an egg is formed by one of the ovaries and is sent over to the womb, if it is met by a sperm cell from the male it is fertilized. The little embryo then starts to grow and is attached to the walls of the womb by a delicate membrane called the placenta. Gradually there forms a little cord containing blood vessels that is connected at one end with the placenta and at the other with the body of the embryo at a point called the navel. Your navel shows where you were once connected with mama's body. As long as the embryo remains in the mother's body it will require air, water and food. These are furnished by the mother and sent into the body of the little embryo through the cord that connects the two together.

Birth According to Nature

When the embryo has been in this mother-nest as long as nature planned for it to remain there, the little door of this nest will open and the strong muscles

will contract and force the young life out into the outer world. This is what we call birth, and it is always accompanied with suffering on the part of the mother. In the human mother the suffering is much greater than among the mother animals and usually lasts for several hours. This is why the human mother loves her children so much more and so much longer than do the mothers among the lower animals.

How Another Mother Told Story

Mama will now tell you how another mother told her little boy the way he came into the world. This mama said: When my little boy was six years old, attending the public school, thrown daily with all classes of boys, I knew that he was constantly in danger of being told of his birth by ignorant and wicked boys in such way as would do him much harm. Daily I was praying to God asking him to help me to see the best opportunity and way of telling my boy the story. One day it came. I saw him playing with the pet cat in a rather rough manner and said, "Son, don't handle the old cat so roughly; handle her gently and tenderly." His reply was, "Mama, why should I not play with her as

I have always done?" "Son, mama can't make the reason plain to you now, but you obey me and in about ten days I will tell you a very beautiful and wonderful story that will make it all plain to you." Then he inquired, "Mama, why not tell me that story now?" I said, "Son, the story is to be true and it will take about ten days more for all parts of it to be finished." As those days glided by, with pride I observed the unusual tenderness, attention and kindness that he showed in playing with the cat.

Wonderful Discovery

One morning he came running into my room excited, elated and overflowing with joy, and invited me out to see what he had found. I anticipated his discovery, but wanted him to have all the pleasure and honor of it. So I offered my hand and agreed to go with him, if he would lead the way. Quickly he seized my hand and proudly he led me. When we stepped from the back porch, turning, he pointed under the floor to his discovery. I turned around and beheld four as pretty kittens, playing about the mother and basking in the sunlight, as one ever sees. He bragged about finding them, called my attention to their

color and beauty, claiming two of them as his own.

Talked the Matter Over

We then sat down on a rustic seat side by side where we could see the kittens, and continued to talk about them. At length I said, "Son, do you remember the little talk we had several days ago when you were handling the old mother cat rather roughly?" "Yes, mama, and you promised to tell me a beautiful story, that would make it all plain to me. Say, mama, can't you tell that story now?" "Yes, son, all parts of it are now finished. I will tell you one of the prettiest, sweetest stories a mother ever told her boy. When I asked you to be kind to the old cat, those four little kittens were in her body. That was why she appeared larger than she does now. Then the kittens were much smaller and tenderer than they now are. If you had been rough with the old cat, you might have injured them so that they would have been born crippled, deformed or dead. When they were born, a few days ago, their eyes were so tender that the full light of the sun would have put out their sight, so they were born with their eyelids closed and glued together.

The old mother cat knew how tender their eyes would be, so she went away back under the dark floor and gave them birth. As they grew older and their eyes got stronger, she brought them a little nearer and then a little nearer to the opening, until they are now able to look up into the face of the sun."

Asks a Sacred Question

By this time I saw that my boy was anxious to ask a question, which I was eager for him to put. I believed he was going to ask me what God wanted him to ask, and that my mother heart longed for him to ask. I paused and looked into his upturned face. As his deep, true eyes met mine, very naturally and seriously he said, "Mama, was I once in your body?" "Yes, son, you first began to live in mama's body, in a little nest or home just under my heart. You started as a little egg. For two hundred and eighty long days, nine long months, you were growing in my body.

Loved You Before Birth

"Mama knew you were there and loved and prayed for you long before she ever saw you, and had to be very careful not to meet with an accident lest you might be born deformed or dead. She had to be cautious, too, about the food she ate, the

air she breathed, the water she drank, the exercise she took and all she thought and did, because you were connected with her body by a little cord filled with blood vessels, through which she supplied you with the materials necessary to the growth of your body, mind and soul. In this way you were constantly being influenced by mama, who was anxious that you should have a healthy, perfect body, and sound mind, so that you might grow up to be a worthy and useful man. If mama had been angry, untruthful or dishonest during the months you were a part of her, you might have been born with an ugly disposition, tendency to steal or to be untruthful, so she was very careful about her thoughts, language and what she did during the months that you were a part of her body.

Great Pain at Birth

"Mama knew about the day that you would leave your little home and come into the world. For hours she suffered great pain. Our faithful doctor was present and did all he could to lessen mama's suffering. Papa stood at mama's side, held her hand in his, often stooped over and kissed her lips, cheeks and brow. As soon as you were born, the air rushed into your lungs and you cried.

Joy to Mother's Heart

"Mama heard your baby cry and it thrilled her with a joy known only to a mother when she realizes for the first time that her baby has been born alive. But, son, when you were born and for many weeks and months you were tender and helpless. If mama had died and there was no one present to care for you, you soon would have died, too. God might have searched heaven over and He could not have found an angel who would have loved you as much or cared for you so well as mama could. She fed you at her breast, held you in her lap, fondled you in her arms and sung lullabies to you. When you were only a few weeks old some nights you had the colic, and as you were racked with pain, mama would walk the floor with you, rub your little body and sing to you."

Greater Love for Mother

"By this time," said the mother, "my boy had climbed upon the rustic seat, thrown his arms about my neck, was kissing my cheek, while tears rolled down his cheeks." Then he said, "Mama, I am glad you told me that story. It is the prettiest one you ever told me, and has made me love you better than I ever did. Why, mama, I never knew that for a long time I was a part

of yourself; that you loved and prayed for me long before you ever saw me; that you were so careful to have me well-born; that you had to suffer so when I was born; and that you loved and cared for me so when I was tiny and sick. I can love you better now and I will try never to disobey or tell you a falsehood."

Father and Mother Love

"My son, this is the story of your birth. And your papa loved and prayed for you, too, and he has toiled to make money, so that he can educate and furnish you a pleasant home. These are some of the reasons why papa and mama love you now, and take so much interest in your future. Were you to go wrong, I am sure our old days would be spent in grief, but if your thoughts, words and habits are kept pure and manly, every time we see or think of you we will be thrilled with joy. Will you not now promise yourself, God and mama to make a manly effort to keep pure? If you do, papa and mama will be repaid many times for all their sacrifice for you."

CHAPTER XXXVII

PUBERTY

When Puberty Approaches Though the necessity for parental instruction begins at an early age, and continues through the years of childhood, it is especially necessary when puberty approaches.

What Is Puberty? At a certain period in the life of the youth he undergoes a change by which he acquires powers which qualify him to take part in the perpetuation of his kind. This change is the period of puberty. It is distinguished by a number of physical alterations, the most significant of which is the secretion of a fecundating fluid.

The proper age at which puberty should come varies from twelve to eighteen years, as it is influenced by many surrounding conditions.

The Boy's Changes When the boy passes to the condition of youth he leaves behind him the characteristics of childhood. The skin be-

comes coarser and less delicate, the muscles firmer and more distinctly marked, the voice loses its childish treble, the vocal apparatus enlarges and emits a harsher sound, the bones harden, the "wisdom teeth" appear, various parts of the body become covered with a soft down which gradually becomes rougher and thicker, and those organs peculiar to his sex enlarge.

Not less remarkable are the mental changes. Unwonted desires and sensations, half understood and confusing, awake in the mind impulses to which he has been a stranger, vague longings after he knows not what, sudden accesses of shamefacedness in circumstances where he had ever been at ease, a restlessness and a wilfulness, indicate to the observing eye the revolution which is going on within. Perilous moment for the boy!

Causes of Variation

1. *Climate.*—Travelers have frequently observed that in tropical countries both the sexes arrive at maturity earlier in life than in temperate or cold countries. This explains the early marriages which are customary in those localities, and which do not appear to exert the injurious influence on the offspring which is almost con-

stantly observed in temperate climates from premature union.

2. *Hereditary Tendency.*—This is constantly observed as hastening or retarding by a year or two the development of both sexes. It is to some extent connected with race, as it is found that negroes are more precocious than whites, and boys of southern parentage than those of northern. This is readily seen to be traceable to the influence of climate just referred to.

3. *The temperament* is also a controlling influence. Light haired, stout, phlegmatic boys are longer in attaining the age of puberty than those of nervous and nervo-bilious temperaments.

4. *Occupation and habits* have also much to do in the matter. As a general rule, the more vigorous, the more addicted to athletic exercise, the more accustomed to outdoor life, and to active pursuits, the slower will be this change in approaching. This statement may be unexpected to many; they may think that vigorous health is precisely what nature would wish to assist her to complete this profound and mysterious transformation in the constitution.

5. *The constitution,* by which we mean the mass of morbid or healthy tendencies inherited from parents, consequently has very considerable weight in determining the time at which the change will take place. In accordance with the physiological law just quoted, it is very generally found that boys with weak, nervous, debilitated constitutions are apt to be precocious, and those gifted by their parents with sturdy limbs and a powerful frame remain boys much longer.

Hygiene of Puberty

The less that the boy and the youth think about, or any way have their attention directed to, the sexual distinctions, the better. Does it follow from this that it is the duty of parents and teachers sedulously and wholly to refrain from warning them, or giving instructions of a private nature? This important question has been frequently discussed, and there are now, as there always have been, men of influence who answer it in the affirmative. But it is also worth remarking that without an exception those medical authors who have given most constant and earnest attention to the diseases and disorders which arise from the prevailing ignorance in such matters are earnest and emphatic in their

recommendations to educators and to parents to give sound advice to the boys, and to urge upon them the observance of certain precautions, which tend to remove premature excitements.

False Modesty

It is one of the most important duties of those who have charge of youths to see that neither by ignorance nor urged by opportunity or intellectual stimulants, they forestall nature's own good time. Most inexcusable is the false modesty which, on the ground of fear lest indecorous thoughts should be awakened, serves as the plea for wholly neglecting this vital department of sanitary supervision.

Muscular Development

Systematic, daily, regulated exercise, pushed to the verge of fatigue, and varied so as to keep up the interest of the pupil, can not be too much insisted upon. This alone is worth all other precautions, and is almost indispensable. Now that most large schools have gymnasiums attached, and especially as light gymnastics have been so widely introduced, and can be put in practice at such small expense, there is no excuse for neglecting this precept. Parents will do well to decline sending their boys to any insti-

tution which has no provisions for physical culture.

Cleanliness It were an excellent arrangement for every boy to be induced to take a sponge bath, or, what is better, a shower bath, every morning, in cool or cold water.

Avoid Irritation Avoidance of irritation from any cause is always essential. It may arise from ill-fitting drawers or pants, or from an uncomfortable seat, or from constipation of the bowels, or from an unhealthy condition of the urine or bladder, from piles, and much more frequently from worms, especially those familiarly known as seat-worms. Soft cushions should be dispensed with; cane-bottomed chairs and benches are for many reasons preferable. Certain varieties of skin diseases of a chronic character are attended by such a degree of heat and itching that the child is led involuntarily to scratch and rub the affected part. Whenever they attack the inside of the thighs or lower part of the abdomen, they should receive prompt and efficient treatment.

Dormitory Regulations The dormitory should invariably be of a character to promote modesty. Never should two or three boys be al-

lowed to sleep in the same bed, and it were more prudent to assign each a separate chamber. They should be encouraged by precept and example to avoid needless exposure of the person and indecorous gestures. The beds should be tolerably hard, mattresses of hair or with springs being greatly preferable to those of feathers, cotton or sponge. These latter are heating, and, therefore, objectionable. The bed clothing should be light, thick comfortables being avoided, and the chambers should be cool and well ventilated. Every boy should be required before retiring to empty the bladder, as the presence of much fluid in that organ acts as a sort of irritation on the surrounding parts. When a boy wets his bed during sleep, it may be taken as evidence that he either neglects his duty, or else that there is some local irritation present which requires medical attention. Sleeping on the back should be warned against, as this is one of the known causes of nocturnal excitement and emissions.

Moral Training

Equally important as these physical regulations is it that the boy should be assiduously trained to look with disgust and abhorrence on whatever is indecent in word or action. Let him be taught a sense

of shame, that modesty is manly and honorable, and that immodesty is base and dishonorable. Strengthen a taste for those things that are of the utmost concern to life, health and happiness; those things that ought to be the purest, sweetest, and truest; that knowledge which in itself, rightly given, will do the utmost good, and will never do harm.

Passion the Foundation of Nobility

All these precautions are to what end? To avoid exciting the *passion of sex*. It is well to hold this clearly in view; and it is also well to understand distinctly what this passion is.

Is this passion a fire from heaven or a subtle flame from hell?

The noblest and most unselfish emotions take their rise in this passion of sex; the most perfect natures are molded by its sweet influence; the most elevating ties which bind humanity to holy effort are formed by it.

The wise man will recognize in the emotions of youth a power of good, and a divinely implanted instinct, which will, if properly trained, form a more symmetrical and perfected being than could possibly be formed in its absence; and he will have impressed upon him the responsibility which devolves on

those that have to control and guide this instinct.

When Does Passion Commence? It is not at the period of puberty that passion commences. In fact, it is hard to say how early it may not be present; and this point we wish to impress the more emphatically, because parents and teachers, in spite of their own boyish experiences, if they would but recall them, are too liable to persuade themselves that at the age of five or ten years no particular precautions are necessary. But the physician knows that even in infants it is not very rare to witness excitement of the organs, which must depend on the action of those nerves which control passion.

Self-Abuse Self-abuse not uncommonly prevails at the ages we have mentioned, and proves the early development of the instinct. In such cases it is a purely nervous phenomenon not associated with the discharge of the secretion, which does not yet exist.

Source of Elevation or Ruin The danger that threatens is not to be obviated by a complete repression or an annihilation of this part of our nature as something evil in itself, but by recognizing it as a natural, prominent and even

noble faculty, which only needs intelligent education and direction to become a source of elevated enjoyment and moral improvement.

Should the false modesty, the ignorance or the neglect of those who have charge of youth at the critical period when the instinct first makes itself felt leave it to wander astray, it is with the certainty of ensuing mental anguish, physical injury and moral debasement. To what a hideous depth these aberrations or passions may descend we dare not disclose; for, as the Apostle says, "it is a shame even to speak of those things."

Age of Puberty in Man

The power of procreation does not usually exist in the human male until the age of from fourteen to sixteen years; and it may be considered probable that no spermatozoa are produced until that period, although a fluid is secreted by the testes. At this epoch, which is ordinarily designated as that of puberty, a considerable change takes place in the bodily constitution.

The procreative power may last, if not abused, during a very long period. Undoubted instances of virility at the age of more than one hundred years are on record; but, in these cases, the general bodily vigor was pre-

served in a very remarkable degree. The ordinary rule seems to be that sexual power is not retained by the male, in any considerable degree, after the age of sixty or sixty-five years.

Female Organism

The essential part of the female generative system is that in which the ova are prepared; the other organs are merely accessory, and are not to be found in a large proportion of the animal kingdom.

In the human female, the period of puberty, or of commencing aptitude for procreation, is usually between the thirteenth and sixteenth years; it is earlier in warm climates than in cold; and in densely populated manufacturing towns, than in thinly peopled agricultural districts. The mental and bodily habits of the individual have also a considerable influence upon the time of its occurrence, girls brought up in the midst of luxury or sensual indulgence undergoing this change earlier than those reared in hardihood and self-denial. The changes in which puberty consists are for the most part connected with the reproductive system.

Age of Puberty in Woman

It is to this *periodical* function of her system that woman owes health, life and all that can make her attract-

ive, as a woman, to the opposite sex. It can not be that it was designed to be a period of suffering. It is as essential a function of her organism as is breathing. On the regular, healthful recurrence of no function of her nature does her beauty, her energy, her health and happiness more essentially depend. Yet, feebly organized and developed as women, in civilized life, now are, it is generally a period of physical and mental prostration, and often of deepest suffering to the body and anguish to the soul. It is then her nature calls for the tenderest love and sympathy from the opposite sex; but it is the time when, often, even from him who holds to her the relation of husband, she gets the least. But, if men were taught in early life to understand this function of the female system, and its relations to her beauty, health and happiness, and to all the dearest relations of life, they would accord to her, during this period, their purest, tenderest and manliest sympathy.

CHAPTER XXXVIII

THE NORMAL BABY

Development

An inexperienced mother is often greatly at a loss to know whether a baby is properly thriving or not, and may be unduly alarmed at small matters, or may not understand the serious nature of certain conditions. It may be helpful to mention the leading characteristics of a normal, healthy baby, and the mother may assume the lack of these conditions to show that temporarily or otherwise the baby is not in perfect health:

A steady gain in weight.

Bowel movements of the normal number, color and consistency.

Absence of vomiting or regurgitation of the food.

A good appetite.

A clear skin.

Bright, wide-open eyes.

Alert, springy muscles, which respond readily to any stimulus.

A contented expression.

612 A HEALTHY SPECIMEN

Very little crying.

Quiet, unbroken sleep, with eyes and mouth tightly closed.

No evidence of pain or discomfort.

A constant growth in stature and intelligence.

Other points in a normal development are:

The soft spot in the top of the head begins to close at fourteen months and should be entirely closed at two years.

The baby learns to hold up his head, unsupported, during the fourth month.

He laughs aloud from the third to the fifth month.

He reaches for toys and holds them from the fifth to the seventh month.

At seven or eight months he is usually able to sit erect and hold the spine upright.

During the ninth and tenth months he makes the first attempts to bear the weight on the feet and can usually stand with assistance at eleven or twelve months.

He begins to walk alone in the twelfth and thirteenth months and walks alone at the fifteenth or sixteenth month.

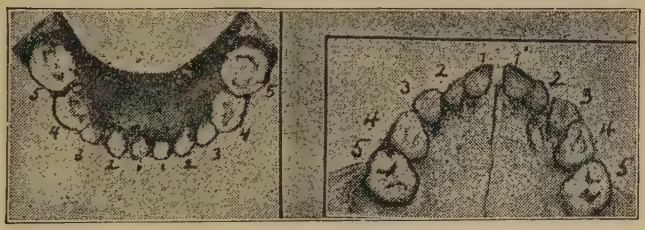
At one year usually a few words can be spoken, and at the end of the second year the baby makes short sentences.

Children differ in the rapidity of their development, some being slower and some faster; therefore the mother should not be unduly alarmed at variations from this statement, although marked differences should put her on guard.

Teeth The embryonic teeth begin to develop at least six months before birth. It is probable that a nutritious diet for the prospective mother lays the foundation for healthy teeth in the baby and that lack of proper food for the mother may deprive both her own and the baby's teeth of some part of their normal vigor. Every child has two sets of teeth. The first set known as the deciduous or "milk" teeth, are replaced, beginning at about the sixth year, with the permanent or "second" teeth. Nearly all so-called "teething" troubles belong to the first period, as a disturbance is rarely connected with the coming of the permanent set.

At birth each tiny tooth of both sets lies partly imbedded in a cavity of the jawbone, surrounded with and covered by the softer tissues of the gum. As the baby grows, the teeth grow also, and if the baby is healthy they are ready to cut through the gums, be-

ginning at about the seventh month of life. There are twenty of the milk teeth, five in each half jaw. The teeth appear in groups. There are five of these groups, with intervals between their appearance. After the first



LOWER JAW

1. First incisor, six to nine months.
2. Second incisor, twelve to fifteen months.
3. Canine or "stomach," eighteen to twenty-four months.
4. First molar, twelve to fifteen months.
5. Second molar, twenty-four to thirty months.

UPPER JAW

1. First incisor, eight to twelve months.
2. Second incisor, eight to twelve months.
3. Canine or "eye," eighteen to twenty-four months.
4. First molar, fifteen months.
5. Second molar, twenty-four to thirty months.

group there is a pause of five to eight weeks; after the second a pause of one to three months; after the third, one of from two to three months; after the fourth, one of from two to four months. Thus, by the time the

baby is one year old it may have six teeth; at one and one-half years there should be twelve; at two years, sixteen teeth; and at two and one-half years the entire set should be cut. There is considerable variation, both as to the order in which they appear and in the time, so that the mother need not be alarmed if her baby does not follow the average as above stated, but if the baby has no teeth at the end of the first year it can hardly be said to be developing properly. Probably the diet is at fault, or some disease is retarding the growth of the baby in general. In such a case the doctor should be consulted.

Deciduous or "Milk" Teeth

The above illustrations, with the appended notes, show the position of the teeth in the mouth, their names, and the approximate times of their appearances.

This set of teeth is replaced by the permanent set, beginning about the sixth year. A child should be taken to the dentist at this time, if, as sometimes happens, the milk teeth are so firm that they do not fall out, but, remaining in the jaws, crowd back the second set and cause them to come in misshapen and irregular.

Growth of "Milk" Teeth During the second year the baby should have more or less dry, hard foods on which to chew. There is sometimes a tendency to keep a baby too long on an exclusively soft diet for fear that solid food will upset him, but it is important to the development of strong, healthy teeth that they shall have exercise in biting and chewing. Begin by giving the baby of about a year of age some dry, hard crust or toast, or hard crackers, at the end of a regular meal. During the second year, other kinds of food requiring chewing may be gradually added to the diet list and taken as part of the regular meals.

Care of "Milk" Teeth It is generally believed that much of the health of the second teeth depends upon the care that is given to the first set. As soon as the molars make their appearance they should be gently cleaned each day with a soft brush. As the baby grows into childhood he should be taught the daily care of his own teeth, which will insure the proper care of his teeth as he grows older.

Weaning Weaning is the process whereby the baby is gradually deprived of breast

milk. It should proceed slowly, one bottle feeding being substituted for one breast feeding during the day for some time, then two bottles, and so on until all breast feeding has been done away with and the baby is entirely weaned. In order that this change may be accomplished with as little disturbance as possible, one bottle feeding may be given to the baby in twenty-four hours as early as the fifth or sixth month. This will hardly be sufficient to upset the baby's digestion and yet will serve to accustom him to the taste of strange food and to the use of the bottle, and to begin the education of the stomach in dealing with new materials.

When to Wean

In most cases the baby should be weaned by the end of the first year and in some cases from one to three months earlier, depending largely upon the health of the baby, the amount and quality of the breast milk, and upon the time of the year. It is unwise to wean the baby in the heat of summer or when infant illness of any sort is epidemic. It has been proved over and over again that breast milk will save a sick baby's life and restore him to health after the strain of a long, hot summer,

and that often there is no other food that can be relied upon to accomplish the same result. Therefore, even though the breast milk must be supplemented with one or several bottles, it is wise to nurse the baby through the summer so that the breasts will not cease entirely to secrete and may be called on in an emergency. If the baby is weaned at ten months or earlier he may be fed by bottle; if not until the end of the year, he may be taught to drink from a glass or cup directly.

If drinking water has been given by means of a nursing bottle during much of the first year, the baby will take his food in the same way the more readily. A healthy infant weaned at nine months should begin with the food for an infant of four or five months. If he digests this mixture well, the strength can be increased until within two or three weeks he is taking the food full strength. Increase in the diet should be made with special caution at the beginning of summer or during the heat, when there is great danger of inducing diarrhea. *It is far better to keep the baby on rather a low diet, even without increasing his weight, than to upset the intestinal tract by overfeeding.* If after

trying a new food, vomiting occurs or the stools show that there is indigestion, it is always best to return to the weaker food until the disturbance has subsided.

Weaning from the Bottle An artificially fed infant is weaned from the bottle by beginning at ten months to substitute one feeding a day from the spoon or cup for one bottle feeding, gradually increasing the number of such feedings until the baby is weaned, usually by the thirteenth month. The mother will find it a convenience to continue the bottle for the night feedings as long as necessary.

Sleep The infant brain increases in size two and one-half times in the first year, a greater growth than takes place during all the remaining years of life. At the same time this enormous brain development is taking place the other organs of the little body are growing rapidly. During sleep the body tissues are recreated and the energy and materials needed for the activity of the waking hours are stored up. It is manifest, therefore, that the baby must have a correspondingly large allowance of sleep. He should be provided with the best possible

sleeping accommodations, so that the hours of sleep may be of the greatest value to him. He should always sleep in a bed by himself, and whenever possible in a room by himself, where he need not be disturbed by the presence of other persons, and where light, warmth and ventilation may be adjusted to his particular needs. A young baby sleeps eighteen or twenty hours out of twenty-four. At six months of age a baby sleeps about sixteen hours, at one year about fourteen hours, and at two years at least twelve hours. Daytime naps should be continued as long as possible.

Regularity of Sleep

A baby should be trained from the beginning to have the longest period of unbroken sleep at night. Some babies get a wrong start in this respect and make great trouble by turning night into day. A strong argument in favor of the three-hour nursing interval is that it does away largely with the need of waking the baby to nurse. Nature intends that the baby shall awaken when hungry, and this normally occurs about once in three hours in a healthy baby, so that with a little care the regular feeding interval can be made to coincide with the normal

periods of waking. If the baby is still sound asleep when the three-hour period has come around, he should be gently roused and put to breast. This will involve little shock to his nerves, because he will be about ready to waken in any event.

For the first three months the baby will probably sleep both morning and afternoon. As he grows older these two naps will be merged into one, and an effort should be made to have the longest waking interval in the afternoon, gradually training the baby to stay awake long enough at that time to be quite ready to drop off to sleep for the night as soon as he has had his supper. A mother who must prepare and serve the evening meal of the family will find it a great comfort to give the baby his supper at half past five and have him in his crib at six. For the first few months he will be fed again about ten o'clock, but after that he should not be taken up. He must be made comfortable in every way, the light should be put out, the window opened, his covers adapted to the temperature, but after the mother has assured herself that everything essential to his comfort has been attended to, she should not go to

him when he cries, if he is a perfectly healthy baby. A few nights of this training will result in entire comfort for the baby and the family, while the opposite conditions will make the baby a tyrant who ruthlessly spoils the comfort of the entire household.

Temperature of Sleeping Room

For very young or delicate babies the temperature of the sleeping room should be kept at about sixty-five degrees. After the baby is three months old the temperature may be permitted to fall to fifty-five degrees and during the second year to forty-five. Strong and healthy babies are quickly accustomed to cool and even cold sleeping rooms and usually sleep more soundly and keep themselves covered better than when sleeping in warm rooms. In the severe northern winter where the temperature drops many degrees below freezing before morning the baby must wear a flannel nightgown over the cotton one. The sleeves should be pinned together over the ends of the fingers so that the hands will be covered. A very soft flannel nightcap may be needed and heated articles, such as hot-water bottles or bags of sand or salt may be

placed in the bed, great care being taken that they are covered in such a way that the baby can not be burned. The baby should also take his daytime naps in a cold room.

Comfortable sleep during the heated portion of the year is more difficult to secure. The most airy room should be chosen, and all the baby's clothing removed, save the diaper and a very thin cotton gown with loose sleeves. It is better, if possible, to keep the baby out of doors during late afternoon and evening until the rooms have cooled. If there is a screened porch, he may sleep out all night, with sufficient protection from sudden changes in the weather. Out-of-door sleeping in summer, both by night and day, is excellent for the baby after he is a month or two old, provided always that he is protected from flies and mosquitoes, shielded from the sun and wind, and is covered warmly if there is a sudden drop in the temperature. A baby should never be put down to sleep in all his clothes. His shoes, especially, should be removed, and, unless the weather is very cold, it is better to remove the stockings, also. But the baby's feet must always be kept warm.

Disturbed Sleep If the baby sleeps lightly, wakens often and seems uncomfortable, it may be that something is disturbing him which can be remedied.

He may be nervous from having been tickled, played with, or tossed about in the latter part of the day. Overstimulation is to be avoided at all times, no matter what its source or what the age of the baby.

He may be too warm, too cold, or wet; there may be something scratching him, or there may be wrinkles in the bedclothing; he may be lying in a cramped position, or the band or diaper may be too tight.

Or, more likely, he has been overfed, or has had something unsuitable to eat, or is hungry or thirsty.

The room may be too hot, too cold, too light, too noisy, or not sufficiently aired. The conditions which make sleep a delight to older persons affect the baby in the same way, namely, plenty of fresh air passing in a constant current through the room, quiet, a clean body, and clean, comfortable clothing, a good bed, and suitable coverings.

A cool bath or a warm one, according to the temperature, will help to induce quiet

sleep. In the summer, when the baby is fretful and sleeps restlessly, a tub bath at bedtime will help to relieve him. A little baby should be turned over once or twice in the course of a long nap.

Medicines Never give a baby any sort of medicine to induce sleep. All soothing syrups or other similar preparations contain drugs that are bad for the baby, and many of them are exceedingly dangerous. Many babies die every year from being given such medicines. The baby should never be allowed to go to sleep with anything in the nature of a pacifier in his mouth. Thumb and finger sucking babies will rebel fiercely at being deprived of this comfort when they are going to sleep, but this must be done if the habit is to be broken up. The baby ought to have a quiet place in which to sleep, but he should be taught to sleep through the ordinary household noises, unless they are unduly disturbing. It should not be necessary to walk on tiptoe and talk in whispers while the baby sleeps, provided he has a room to himself during his daytime naps.

CHAPTER XXXIX

CARE OF CHILDREN

Food for Infant

Without question the best food for an infant is that provided by nature—namely, its mother's milk. A child fed thus, so long as the mother is healthy, is more likely to thrive and grow healthy and strong, and is far less liable to cause worry and anxiety, and to suffer from the numberless little ailments of infants, than one fed in any other way.

A Happy Mother

A mother who decides to suckle her infant must forego some of the pleasures and all of the dissipations of fashionable life. A suckling infant, however, can impart more real joy to a nursing mother than all the pleasures that so-called fashionable society is capable of bestowing.

About the third or fourth day after delivery, the breasts usually become much distended with milk. In first confinements

especially, there is, until the third day, but little milk. Much care and attention are now needed. At this period the milk fever, so-called, generally occurs, and from the time of delivery until the milk fever has passed away, none but the plainest and simplest food should be taken.

Care of Nipples

Nipples, like all other parts of the body, when newly used after long rest, become sore. A month or two before the expected confinement, the mother should harden the nipples by means of thumb and fingers.

After childbirth, they may be thoroughly bathed with a sponge or soft linen rag, after which a dusting powder of starch or arrow-root may be applied.

It is advised in some cases where the breasts become hard, painful and knotty, to bathe them with warm sweet oil, or pure sweet oil and cologne water, equal parts, well mixed when used. As a rule, however, the very best physician that the breast can possibly employ is the baby, and in very many cases they need no other treatment than what they receive from this source, and unless they

become actually disordered, no interference should be permitted.

Passions and emotions are injurious to the milk, and consequently to the child. It is even believed by some that the baby inherits the temper or disposition of his mother or wet-nurse; however this may be, it is well known that sudden joy and grief often disorder the bowels of the infant. It is a fortunate thing that with mothers, usually, and especially with first mothers, this time of nursing is the happiest and most serene period of their existence. This cheerfulness of heart and serenity of mind are doubtless due in a great measure to a good digestion, for during the nursing period the stomach is in a sound state, and the general health is usually first class.

The Mother's Diet

The mother should restrict herself, both in quantity and quality, to the food that agrees with her. While a good nourishing diet is required, she should not force herself to eat more than her appetite calls for. There is no occasion to be extraordinarily particular in the selection of food, yet, at the same time, there are certain

articles of gross and unwholesome food that are not desirable at any time, and especially not at this time. Her diet should be varied, embracing a wide range of both the animal and the vegetable.

There are some few articles that nearly always disagree, and should be by most nursing women, if not all, let entirely alone. Among them we may mention highly salted beef, and, for the most part, goose and duck; the indigestible cove oyster should be tabooed, likewise salt herrings and oil-smothered sardines. To be sure, these dishes in many instances are eaten, relished and digested with no apparent ill effects; but with the majority of women at this time they certainly disagree.

Although pickles, greens and cabbage are frequently indulged in without apparent injury, with many they also disagree; the patient will therefore have to be governed by the effects produced in her own particular case.

Experience must necessarily guide the mother in the selection and use of very many articles of food; and, as in numerous other matters which concern the welfare of herself

and child, she will have to depend upon her stock of common sense. If, in case of debility and depression, it is thought necessary to have recourse to stimulants, great care must be exercised, and in no instance is it really safe to indulge in or continue the use for any length of time of any kind of spirituous or malt liquors.

Feeding Infants

Civilization or some other cause seems to have produced a very large number of mothers quite incapable of feeding the babe by the natural method. Fashion, ill-health, worry and hard work add to the number.

The first two or three days the child requires hardly any food, very little milk is formed, but a thin watery fluid, called the "colostrum," which has a decidedly aperient action upon the bowels; on the second or third day, as the child's needs become greater, the flow of milk is established.

At first the breast should be given every two hours, using each breast alternately; the interval between the meals should be gradually increased, first to two hours and a half and then to three hours. A longer time

should, however, be allowed between the times of feeding during the night, so that the mother shall have several hours consecutive sleep. By careful management the interval can be extended to from four to six hours.

Time of Feeding

Great importance should be attached to the times of feeding; regularity of meals should be carefully observed, and two or three hours interval always allowed to elapse between the meals. It is a very common answer to receive from a mother, when asked the question how often she feeds her baby, that she does so whenever it cries. Unfortunately, however, babies cry for many other reasons than hunger: They may wish to explain in this way—their only means of communicating anything—that they are uncomfortable, or that they have a pin sticking into them, or that they have a stomachache. Now, in the latter case, to feed the child may have the most unfortunate effect. The pain may be due to faulty digestion, some food remaining in and irritating the stomach. If more food is given, it may for a time give relief, but the pain soon returns worse than ever, more food in the

stomach having added to the trouble already existing and made bad worse. The proper treatment would have been to delay a meal for a short time, so as to give the stomach a rest, and an opportunity to get rid of the cause of all the trouble.

The right thing, then, is for a mother to feed her own infant, for the child's sake; it is well also for the mother; for those changes which are necessary after the birth of the child go on more satisfactorily while the mother nurses her baby.

Predigested Food

When, in spite of careful feeding, there is indigestion and fever, the temporary expedient of predigesting the milk must be tried. This is by a process of peptonizing the food by the use of pancreatin. That is, the food is made easier of digestion by the disordered stomach by being partially digested in advance of feeding it to the child. *Extractum pancreatis* is accompanied by full directions. But a still simpler method of temporarily changing the food is to use the peptogenic milk powder, under the directions furnished with it. This powder contains, besides its food ingredients, pancreatin,

bicarbonate of soda and milk sugar. It is supplied by all druggists.

Substitutes for Mother's Milk

What foods can be employed as substitutes for the mother's milk? Cow's milk is most similar in its constitution and most easily obtained, though not quite the same composition as the mother's milk. The best plan to make cow's milk a suitable food for infants, and one which is scientifically correct, is to peptonize or partially predigest the milk.

We can not approve of the idea of peptonizing (predigesting) food constantly. Nature should be trained to perform its own processes by exercise, not relieved of all functions and enfeebled by purely artificial aid.

Sterilized milk is valuable to those who are at a distance from the supply; it is carefully purified and freed from all germs by the application of heat, and is supplied in hermetically sealed bottles.

Patent Foods for Infants

There are a number of patent infant foods in the market. Any of these may be used under certain circumstances. If an infant does not do well in spite of every effort to feed it, resort should

be had to a healthy wet-nurse, stranger or friend, to save the life of the child. In that case it may recover and soon take prepared milk.

A distinction should be drawn between *infants'* food and *children's* food. *Infants'* food should contain *no starch;* and children's food should contain *starch.* Mothers, be cautious in this matter.

Food of Child After Weaning The diet of infancy, after the period of nursing, should consist principally of good bread and milk, plainly and palatably cooked dishes made from unbolted wheat flour, apples, and nearly all kinds of fruit when in season. All kinds of animal food should be taken in the form of broths and soups.

Vegetables may also be prepared in the form of soup, and by using for the broth either beef, mutton or chicken, any of the vegetables, such as potatoes, beans, barley, rice, or tomatoes, may be used singly to thicken it, and by being thus prepared, will be an agreeable variation in the dishes.

The young child should not, of course, be allowed pastry; and sweet cakes, if eaten at

all, should be used very sparingly. Both mother and physician frequently have much difficulty in selecting the proper and most wholesome food for the child, as the digestive powers of children differ almost as much as in adult life.

Errors in Diet There are many diseased conditions produced by errors in the diet of infants, either due to the quantity of food being too small or too large; or from its being of unsuitable quality. The fault in quality may be that the food is too poor in those articles which produce bones, muscles, and other structures, in the fat, casein or sugar of milk. Or it may be due to the presence of indigestible material—the most common article under this head being starch.

Vomiting in Infants This is sometimes only the safety-valve action of the stomach, which rejects a portion of the milk taken when it is over-filled. In these cases it is never excessive, and does the child no harm. Indigestible food or sour milk, by setting up fermentation and irritation of the stomach, sometimes produces the most troublesome and even dangerous attacks of vomiting.

Another Result Diarrhea is another common result of bad feeding, and usually accompanies vomiting. Infants a few days old may be affected by it as the result of foolish fads and fancies of ignorant nurses. With the idea that the child's bowels must be "cleansed" without delay, they administer a mixture of butter and sugar, castor oil, or some other nastiness, the result of which is violent purging, followed by the diarrhea which it has set up. Again, starchy foods present themselves, and sour milk also, as causes of diarrhea. In the latter case the acidity of the stomach is much increased, fermentation set up, and the motions are generally found to contain curds of undigested milk. Such a case will soon improve if the diet is corrected and a small quantity of lime-water given after each meal. The injurious food may sometimes be the milk of the mother, whose health has suffered, whose habits have been unsatisfactory, whose diet has consisted of something injurious to the child, or whose bowels have become constipated. Here the fault in the mother must first receive treatment, and the child's indisposition will soon pass off. Whatever may

be the cause, it should receive immediate attention, for, if neglected and allowed to run on for many hours, it will rapidly reduce the little patient to a condition of severe prostration.

Stomach-ache This would probably accompany the vomiting and diarrhea already considered, but the most frequent cause of stomachache is the presence of flatulence, or "wind in the bowels," a very common ailment of infants. The child cries as if in pain, has a pained expression; his face may have a bluish hue and the mouth and eyes twitch, the extremities get cold, and the legs are constantly drawn up to the body. Such symptoms would probably be much relieved by giving a teaspoonful of dill water with two of hot water, or a little caraway, anise or peppermint water in the same dose. The next meal should be put off for a short time to give the stomach a rest, and the food carefully observed to find out anything faulty.

Constipation This condition in an infant is almost always due to some error of diet. In those brought up at the breast it de-

pends upon a want of richness in the milk, which should be corrected by increasing the amount of fat in the mother's food. Rich milk, cream, oatmeal porridge and stewed fruit are all useful.

In bottle-fed children, it may also be due to poverty of the milk, when benefit may be derived from adding a little cream to each meal, or two or three of the meals may have a teaspoonful of Mellin's food mixed with them. Cod-liver oil or salad oil sucked off the finger is useful for these cases.

Much starchy food given to a young child is very likely to produce constipation, and if the treatment already recommended is not sufficient to correct it, some alteration must be made in the food. If barley water is being given with the milk it may be replaced by oatmeal water.

Teething Teething, or first dentation, commences between the third and seventh month. When the teeth have all appeared, they are twenty in number. They are usually cut in pairs, occupying a period of about two years in their coming.

Ailments of Teething

Altogether teething is a natural process and is not alone responsible for all the illness attributed to it, nevertheless, there is no doubt that many babies suffer severely while cutting their teeth. When the gums are red and swollen it sometimes affords relief if they are lanced, and it may be well to have a doctor examine the baby's mouth to see if the operation is needed. The process of teething is occasionally associated with digestive disturbances. The number of stools may increase and vomiting may occur. The baby may be restless and fretful and try continually to bite on something. In all these cases the quantity and strength of the food should be reduced and drinking water should be offered at frequent intervals. No teething lotions nor medicines of any kind should be given for the relief of the pain of teething. If they do relieve it, it is probably because they contain opium in some form or other narcotic drugs.

There is a dangerous tendency to attribute to teething many ailments which are due to other causes. The teeth begin to appear at about the same time that the baby is being weaned and new foods are being tried. Dis-

turbances of the digestive tract are very likely to occur for these reasons. If the baby cuts his teeth in the summer, his illness may be due to excessive heat, to improper feeding or overfeeding, and to the pain of cutting the teeth, and it would be difficult to say which factor is chiefly responsible. In any case, careful feeding is of the utmost importance.

The baby should not be expected to gain in weight during these periods of painful eruption of the teeth, but the weight may remain stationary for two or three weeks without harm. The baby should not be urged to eat when he has no appetite, merely for the sake of the desired increase in weight. After the disturbance has passed he will be hungry and will soon regain the lost ground. On the other hand, if the baby is coaxed to take more food than he wants, his digestion is sure to be upset, and this, added to the pain of teething, may result in serious illness. The "second summer" has gained a reputation for being the most critical period of the baby's life, but, as a matter of fact, statistics show that the first summer is a much more hazardous time.

Certain skin diseases, such as eczema, red-gum, etc., are frequent at this time, and are generally due to some irritation of the stomach and bowels. They can be cured by appropriate treatment applied to those conditions.

Convulsions of Infants

Convulsions, due to disorder of the nervous system, sometimes occur during teething and cause great alarm. They are often ushered in with slighter symptoms, such as squinting, twitchings, startings and restless sleep. When an attack of convulsions occurs, the child should be put, as quickly as possible, into a hot bath—temperature over 100 degrees—a plan of treatment which can be advised for all the affections of teething. The bowels should be opened with a teaspoonful of castor oil, and cold should be applied to the head. The doctor should be called, as he may give relief by the inhalation of a few drops of chloroform or by lancing the gums.

Convulsions sometimes occur in infants from over-feeding and from whooping cough. Mothers are prone to stuff their little one with other food, even though having at the

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same time an abundance of milk; one of the consequences of this is convulsions. A child under four months, fed exclusively on mother's milk, is seldom, if ever, troubled in this manner. Convulsions attending whooping cough are usually a very serious matter, and the physician has need of all his skill to successfully treat them. The warm bath in these cases is a very important part of the treatment.

Lancing the Gums This is thought by some people to be a panacea for all the ailments of teething, but it is only useful when the teeth are just through and the gums are swollen, hot and painful, and should not be practiced indiscriminately.

Bromide of Potash The best drug to overcome and prevent convulsions and all nervous symptoms is bromide of potash. Two and a half to three grains should be given every four hours mixed with a little syrup and water, or half a five-grain tabloid may be used. Rubbing the mixture onto the tender gums helps to relieve the child's sufferings.

Rest for Inflamed Stomachs If a man had a severe attack of cholera morbus, dyspepsia, diarrhea, constipation, colic or vomiting, would he not be disposed to stop eating and give his maltreated stomach a rest for six, ten or twelve hours? Something of the same kind must be done if a baby is taken with similar disorders. The inflamed or irritated stomach must be given time to rest and heal, instead of keeping up the stuffing process under the delusion that the child will starve. It is a false and silly notion that every cry means hunger and must be quieted by additional stuffing, when perhaps the cry is caused by the pains of surfeit.

Whenever it is decided to withhold food from an infant for some hours, as a relief from some diseased condition, it is very important not to forget that it can *thirst* as well as, or more than, grown people, and give a little water frequently.

DISEASES PECULIAR TO CHILDHOOD

To Examine the Throat On first looking into the mouth, nothing but the tongue and palate meeting at the back can be seen. If, however, the tongue be pressed down at the back

with the handle of a spoon, a flat paper-knife, or handle of a tooth-brush, and the patient at the same time takes a deep breath, the throat becomes exposed to view. From the back of the roof of the mouth hangs the curtain of the soft palate with the fleshy mass of the uvula. On either side of the palate is seen the tonsils. The use of the tonsils still remains a mystery. They are bodies rounded in shape, of about the size of a hazel-nut, covered with the soft lining of the throat and have a number of small glands which secrete a yellowish fluid. This secretion forms occasionally little yellow patches and lumps, which may cause much anxiety at first sight by being mistaken for the membrane of diphtheria.

Scarlet Fever

In scarlet fever all the parts in the neighborhood of the tonsils, and the tonsils themselves, are swollen, red and sore; patches of secretion form, and thick mucus is smeared over them. If sore throat occurs with sudden illness, high temperature, quick pulse and painful swelling at the angle of the jaw in a child who has not previously had scarlet fever, strong sus-

picions are aroused, and are very soon confirmed by the appearance of the rash.

Diphtheria The symptoms of diphtheria may be severe also, and the throat has the appearance of being covered with patches of false membrane. The membrane can not be removed easily, and if forcibly detached, causes bleeding and leaves a sore surface.

The throat in diphtheria is not as sore or painful in swallowing as a simple inflamed throat.

Sore Throat The symptoms of the simple sore throat of children come on suddenly, with fever and pain in swallowing. Tonsils are swollen, red and covered with thick phlegm, or have patches of yellow secretion.

Treatment of Sore Throat The child should be confined to bed or to his bedroom. Food should consist of milk, either warmed or iced, according to fancy of the child; beef tea, gruel, jelly and soft foods. Fomentations applied frequently to the throat, and painting the tonsils with glycerine and boric acid reduce the inflammation. Sucking black-currant lozenges or jelly, or sipping warm drinks relieves the pain.

For the fever, aconite is the best remedy. One drop, or a tabloid of one minim of the tincture in a teaspoonful of water may be given every hour for three or four doses, and then at longer intervals.

Chronic Tonsilitis

The tonsils may occasionally be seen of such a size as to touch each other and press upon the uvula and palate. They are hard, pale colored and quite free from pain.

The expression becomes idiotic, vacant and heavy; the mouth is kept open, and on account of blocking of the nostrils at the back, no breathing takes place through the nose; even when awake there is some difficulty in breathing, and when asleep the child snores.

The voice is thick and indistinct, as if the patient were "talking through the nose." Usually the hearing is affected to some extent.

Added to all these, attacks of sore throat are constant, this part being always affected whenever a cold is taken. These children sleep heavily and restlessly, starting in their sleep and dreaming, and are often troubled with difficulty in holding their water. As a result of the imperfect way in which the air

enters the lungs, they become ill-developed, with pigeon-breasts and stunted growth.

Treatment for Tonsilitis At first, when the condition is only beginning, painting glycerole of tannic acid over the tonsils with a brush two or three times a day, and a course of cod-liver oil and steel wine or the syrup of the iodide of iron may produce a cure; but if this treatment has been persevered in for three months without any good results, no longer delay should be allowed, but the tonsils should be removed. This operation is not a painful or dangerous one.

Adenoid Growth Adenoid growths at the back of the nose are a very common affection of children. They consist in a very similar growth to that described as affecting the tonsils, and occur in the small glands at the back of the nose.

The symptoms are similar to those produced by enlarged tonsils. The passages of the nose are much blocked, so that air can not be drawn through one or both nostrils; the child has a chronic "cold in the head," with a curious pinched appearance of the nostrils, snores in his sleep, speaks through

his nose, and is very deaf and stupid. The deafness probably causes the stupidity, with its vacant expression and great backwardness, especially shown by the late period at which the child learns to talk. We might almost repeat the remarks made about the operation for enlarged tonsils in strongly recommending early operation for these growths.

Parents have in these cases a great responsibility; if they allow their natural reluctance to any operation upon their children to overcome their better judgment to comply with their doctor's advice, they may have to endure life-long regret and their children life-long inconvenience. There may be permanent deafness, great backwardness and much ill-health, all of which timely operation would have avoided.

Cold—Catarrh A cold in a child should always receive treatment at once. The symptoms are familiar to all, and depend upon what part is chiefly affected, whether it be eyes, nose, mouth, throat, air passages or digestive organs.

Treatment If the cold is only slight, the child should be kept at home, confined to a

well warmed and ventilated room. But if it is at all bad and the fever high, he should have a hot bath and be put to bed.

The food should be chiefly given in a liquid form. Milk, beef tea, arrowroot, and, if thirst is troublesome, lemonade (hot), barley water and linseed tea may be used. The following (for one dose), solution of the acetate of ammonia, 10 drops, sweet spirits of nitre, 5 drops, syrup, 15 drops, water to the drachm, may be given in teaspoonful doses every two or three hours to a child of three, but smaller doses to infants. If the fever be high, this may be replaced by the tincture of aconite. This is strong medicine, and should be given with care. Four drops, or four of the one-minim tabloids, should be dissolved in two tablespoonfuls of water and flavored with a little sugar and lemon juice.

Of this a teaspoonful may be given every two hours to a child of three years or over; half of this dose for infants. After four doses the intervals should be lengthened.

False Croup, or "Child-Crowing" False croup consists essentially of a convulsion or spasm, during which the small chink of the larynx by

which all air enters the lungs becomes suddenly closed.

Symptoms In the milder cases the child's breathing is simply accompanied with a crowing sound. This occurs each time the breath is drawn in, causes practically no inconvenience or pain, and disappears during sleep. In other cases, however, it continues even during sleep. In the severer forms the disease comes on in attacks, which occur at any time in the day or night, and are most alarming to parents and distressing to the little patient. The child is to all appearance in fair health, and without any warning suddenly screws up its face as if it were going to cry, holds its breath so that no air can enter the chest, gets blue in the face and lips, with swelling of the face and head. Just as the obstruction seems as if it were sufficient to cause suffocation—that is, after perhaps ten seconds or so—the air suddenly is drawn in with a rush, causing the peculiar crowing sound so characteristic of the disease, and from which it takes its name.

The attacks of crowing are often accompanied by convulsions of other parts besides

the larynx. The body generally may be affected, but a far more common symptom is convulsions of the hands and feet, in which the thumbs are turned inward across the palms and the toes bent down and stiff. Occasionally this disease occurs in the form of sudden attacks of difficulty of breathing, without any crowing sound at all, and such cases are often the more severe.

In the great majority of cases the little patients get perfectly well; but there is undoubtedly danger if the proper treatment is not at once adopted, and anxiety must be felt until the attacks of "crowing" have quite disappeared. Deaths occasionally occur, either during an attack or as the result of general convulsions setting in.

Treatment of Croup

During an attack, efforts must be directed to restoring the respiration as soon as possible. This may be done by dashing a sponge well wetted with cold water in the face, by patting the back, or giving a vigorous shake.

To check the attacks when they are frequent, the best drugs are bromide of potash and chloral. Of the bromide of potash, a five-

grain tabloid may be given two or three times a day dissolved in a teaspoonful of water; and of chloral, half a five-grain tabloid in a similar way. The two drugs combined act even better; a five-grain tabloid of each dissolved in a little water may be given in two doses, making two and a half grains of each in a dose.

False croup also occurs under other conditions and forms. Besides the attacks of difficulty of breathing, there is a noisy, hard cough and hoarseness. Children of two or three years of age are most liable to it, and the attacks occur more frequently at night. They are very alarming, but usually pass off as suddenly as they come on, and are seldom accompanied with much danger. The treatment recommended for "child-crowing" should be employed.

Third Form of Croup

The two preceding affections are what mothers refer to when they say their children are very subject to "croup." It is the curious noise, perhaps, to which this term is popularly given, rather than to any definite disease.

The third form of croup is another name for acute inflammation of the larynx or laryn-

gitis. This is quite a distinct disease from diphtheria. Generally it is best to treat the patient as if he were suffering from diphtheria and to carry out all the precautionary measures necessary in infectious disease.

Bronchitis Capillary bronchitis (bronchopneumonia) is a form of bronchitis which is of greater frequency in children than in adults. Its name is due to the fact that the inflammation chiefly affects the smallest, or capillary air-tubes. It may occur as a complication of an ordinary attack of bronchitis.

The temperature may rise to 103° F. or more. The pulse is quick. Rigors frequently occur. The respiration may rise to fifty a minute, and the difficulty of breathing is usually very severe. Cough is always troublesome, being continuous and distressing, with occasional violent paroxysms. The face becomes blue, swollen and covered with a cold sweat, and the little patient soon passes into a most distressing and prostrate condition.

Capillary Bronchitis All cases of bronchitis in children should be treated with great care, for negligence may lead to an attack of capillary bronchitis, with the serious symptoms

just enumerated. Bed is, undoubtedly, the best place. The strength should be maintained by plenty of fluid nourishing food, and small quantities of stimulants given frequently. First use tr. aconite, five drops; tr. ipecac, ten drops; dissolve in half a glass of water, giving one teaspoonful every half hour to two hours. Later, then, to aid in the removal of the expectoration, the best drug is carbonate of ammonia; one of the three-grain tabloids may be dissolved in water and syrup and a little lemon juice added to the mixture when it is taken. For a child one year old, three teaspoonfuls of water should be added to each tabloid; while for a child of six or eight, one teaspoonful would be enough. In each case the dose would be a teaspoonful given every three or four hours.

If the breathing is very hard and the child appears to be getting suffocated by the accumulation of phlegm in the lungs, an emetic is sometimes of great use. For this purpose alum is recommended as the best drug—ten grains for a child of two years to thirty grains for one of ten years, with a teaspoonful of syrup of squills. Hot linseed and mustard poultices (one part of mustard

to five of linseed) or hot fomentations should be applied frequently. The room should be well warmed and a steam kettle should be kept boiling so as to moisten the air of the room. The diet must be entirely liquid—milk diluted with barley water or soda water and a little beef tea, gradually increased as the child improves, and solids added with great care, as the digestive organs are easily upset after such an illness.

Constipation of Children Constipation is one of the most frequent troubles during infancy and childhood, and it is one which should never be neglected. In a healthy infant the bowels should naturally act two or three times a day, and the motions should be semi-solid and of a yellow or orange color. In constipation there may be only one action a day, or even in two or three days.

Treatment It is important to bring up children in regular habits, so that the bowels may be trained to act sufficiently often and at suitable hours. By the administration of mild aperients, or better still, by attention to diet and other matters, regularity may be attained and much trouble avoided.

If a child at the breast is affected with constipation, our first attention should be directed to the food, habits and health of the mother.

If the child is being brought up on the bottle, the food should be altered. It may include too small a quantity of fat or too much starchy material. The fat may be increased by adding cream, half a teaspoonful to each bottle, or by giving a little olive oil or cod-liver oil twice a day.

Mellin's food has a slightly laxative effect, and a teaspoonful should be added to two or three of the meals until the action of the bowels becomes satisfactory.

In older children the diet may still be at fault. Pastry, salt meat and sweets should all be forbidden, and some of the following articles may be given, all of which will prove useful: Oatmeal porridge and treacle for breakfast, cooked green vegetables, stewed fruits, as prunes and figs, baked apples, and oranges. Cold morning sponging, plenty of outdoor exercise, and only moderate hours at books are the hygienic precautions necessary.

Injections of warm water or soapy water of about two or three ounces, which may con-

tain a teaspoonful or two of olive oil or one of castor oil; a suppository formed of a piece of yellow soap or an enema of half a teaspoonful to double this amount of glycerine with a little water, are all useful and safe measures. Friction with the hand and olive oil over the abdomen in the proper direction —that is, upward on the right and downward on the left side—and a compress to the belly of warm water under oil-silk, give tone to the bowels.

Diarrhea in Children Excessive looseness of the bowels sometimes comes on in infancy, as an effort of nature to free the system of some unhealthy material which, if retained, might be productive of harm. In such cases, therefore, it is an unwise plan to give astringent medicines.

If the motions are not too frequent, not exceeding six or eight in twenty-four hours, if there is but little griping, and the child does not exhibit signs of pain and suffering, very little, if any, interference is necessary.

If the stools become watery, frequent, double or more than double the natural number, slimy green or curdled, of an offensive

odor; if there is much pain or griping, and the child is fretful and restless, medicine is required.

Treatment for Diarrhea

It is not, however, the best plan to give any astringent medicines for a day or two, as the purging may be merely the result of something obnoxious in the system, which is being worked off in this manner.

If the baby is still at the breast, great care should be taken by the mother as to her diet. It is better not to allow the baby any artificial food for the time. A dose of castor oil given early will often effect a cure, by assisting nature to throw off whatever unhealthy material there may be in the system. In case the diarrhea persists, medicine will have to be resorted to for the purpose of checking it.

The following is admirably adapted to many cases: Castor oil, two drachms; powdered sugar and powdered gum arabic, each two drachms; tincture of opium, twenty-one drops; cinnamon water, enough to make four fluid ounces in all; dose for children, a teaspoonful every three hours. The following

is successful in many cases: Bismuth and prepared chalk, each twenty grains; powdered opium, one-half grain; mix and divide into six powders; dose, one powder, to be repeated every three hours if necessary. The following prescription is a most effective remedy: Castor oil, one drachm; deodorized tincture of opium, four drops; syrup of gum arabic, one ounce; tincture of peppermint, two drops; dose, one teaspoonful every two hours. In the treatment of diarrhea, it is always advisable to be governed by the character of the stools.

Cholera Infantum This malady is popularly known as 'summer complaint," and is one of the most destructive of diseases of young children, especially in large cities, where sanitary conditions are not always of the best. Medical aid is required in this disease from the very commencement. Hence it is important that the early symptoms be readily recognized, in order to give the little patient the benefit of the best medical aid as soon as possible.

Symptoms Among the principal symptoms are diarrhea, rejection of food, vomiting, debility, languor and sometimes stupor. The

stools may become bloody, with an admixture of blood and slime. In this case, however, it is more of the nature of dysentery, in itself a very serious disease. In the early stages of cholera infantum, the head may be hot, the abdomen swollen, and, as the disease progresses, coldness and emaciation come on. The diarrhea may be copious, and the vomiting so persistent as to endanger life. In very grave cases, the head symptoms are prominent and endanger life in the course of a few days.

Treatment The following are some valuable prescriptions for cholera infantum:

(1) Calomel, one grain; bicarbonate of soda, twelve grains; powdered ginger, eight grains; mix and divide into eight powders; dose, one powder every three or four hours.

In the early stages, if there is much heat in the head, and a tendency toward stupor, cooling applications should be made; a cloth wrung out of cold water must be applied to the head and changed frequently, to keep down the temperature.

The two principal morbid conditions to be treated are the diarrhea and vomiting. For the bowels, astringents are called for.

(2) Sulphate of copper, one grain; deodorized tincture of opium, eight drops; distilled water, four ounces; dose, teaspoonful every two, three or four hours.

The following has been found very useful where the diarrhea was troublesome: (3) Paregoric and tincture of rhatany, each one drachm; powdered sugar and powdered gum arabic, each one-half drachm; water, two ounces; dose, a teaspoonful every two, three or four hours.

A spiced poultice should be kept over the abdomen as long as vomiting continues. Ice is better adapted to quench the thirst than water. Small pieces may be allowed to slowly dissolve in the mouth, which in the case of quite young children should be pounded up in a rag and given to them in that way.

The food should consist chiefly of milk and lime-water, arrowroot, chicken broth, beef broth, beef tea, and, after the first stage, egg-nog; together with a tonic, if the strength is much reduced. In fact, summer complaint affords an opportunity for exercising all our powers of contrivance in preparing suitable dishes for the little invalid.

Raw beef scraped fine, and well-made beef tea, are among the most strengthening articles of diet, and they are generally acceptable to the weak and sensitive stomach.

Dysentery Among Children

Dysentery, or dysenteric diarrhea, is not an uncommon affection of childhood. It is sometimes a consequence of a neglected attack of diarrhea, or it may follow any of the infectious fevers. The difference between this affection and ordinary diarrhea is that in dysentery the bowels become much inflamed and even ulcerated. The motions, at first like ordinary diarrhea, after a time consist almost entirely of slime and blood. Vomiting, stomachache and fever are all present, and there is great straining at stool.

Treatment of Dysentery

The treatment requires the same care and limitation of food as has been mentioned for diarrhea; hot fomentations should be applied to the abdomen; the bismuth mixture may be given.

At the commencement of the disease, if there be reason to suspect the presence of any irritating substance in the intestines, it is advisable to commence treatment with the

use of some simple evacuant, like castor oil. The occasional administration of a laxative should not be neglected. If the stools be entirely or mainly muco-sanguineous, it should be employed so as to prevent accumulation of the fecal matter in the colon. The dose should be small, merely sufficient to produce fecal evacuation and repeated as required. The laxatives commonly preferred are magnesia, rhubarb or castor oil.

The following prescriptions may be employed

℞ Pulv. ipecac comp., 1 drachm; bismuth subnitrat, 2 drachms.

Misce. Divide into twenty-four powders. Give one every two to four hours to a child of five years.

℞ Tinct. opii deodorat, 24 minims; bismuth subnitrat, 2 drachms; aq. menth. piperit, 1 ounce; syr. ginger, 1 ounce.

M. Sig. Shake bottle. Give one teaspoonful every two to four hours to a child of five years.

In the first stages of the inflammation, rice or barley water, or arrowroot, and similar drinks should constitute the main diet. More nourishing food should be given, should

there be a tendency to prostration, milk and animal broths then being allowed. In protracted cases attended with symptoms of exhaustion, a stimulant should be given.

Incontinence of Urine

Incontinence of urine, or bed-wetting, is a most troublesome and not at all uncommon affection of children; it may occur during both day and night, or only at night, the latter being the much more frequent.

Treatment for Bed-Wetting

Worms should be removed by injection, the tight skin by circumcision, the stone by operation, irritating urine by alkaline medicine, as citrate of potash (ten grains two or three times a day). The diet should be regulated, late meals avoided, and the amount of drink limited, especially for two or three hours before going to bed. The child should not be allowed to sleep on the back, or be covered too warmly.

Belladonna may be given as a tincture or in the form of tabloids; five drops may be given two or three times a day, the last dose at bedtime. If this does not bring about a change, it may be doubled. It should be given for some time, and not discontinued

until some days after the trouble has disappeared, when the dose may be gradually lessened. At the same time, care should be taken that the child always passes his water the last thing before going to sleep, and that two or three hours after, when the nurse or parents go to bed, he is taken out of bed for the same purpose.

Retention of Urine

The reverse condition of the foregoing may occur, the urine collecting in and filling the bladder. This causes a good deal of anxiety to the friends, but may usually be relieved by very simple measures. It may be caused by some malformation with which the child is born, by the presence of a stone in the bladder or an abscess blocking the passage, by tightness and unusual length of the skin, called *phymosis*. If the cause is evident, it must be removed; stone, malformation or phymosis requires operation, the last being cured by circumcision. If no cause can be discovered, the child should be put into a hot bath, which, in the great majority of cases, brings about the desired result. This proving unsuccessful, a surgeon should be summoned,

as it would then be necessary to draw off the water from the bladder by passing a hollow instrument called a catheter into it.

Phymosis Phymosis is the name given to a condition which is not at all uncommon in male children, and consists in a superabundance of skin on the penis. This is long, usually very tight at the orifice, and can not be drawn back at all, or only with a good deal of pain and pressure.

The orifice may be so tight as to cause interference in the flow of water, which is only passed with great straining, and may distend the skin before escaping; the straining leads to the formation of a rupture or to "falling of the bowel." The collecting of urine under the skin sets up irritation, inflammation and swelling of the parts, giving the child much pain, and may end in the formation of little stones in this situation or of inflammation of the bladder, and may in after life engender unhealthy habits or produce serious disease. If the skin is drawn back by force, it may remain fixed in this position, and then produces what is called paraphymosis. The parts become very

swollen, painful and inflamed, and, if the skin can not be replaced by gentle pressure, require the immediate attention of a surgeon, or very serious consequences may follow.

Circumcision

To prevent the various troubles mentioned, the operation of circumcision should be performed. It is simple, the good results are seen at once, and the child will be all the better for it in after life. No parent should put off the operation, if the unhealthy condition we are considering is present; any age is suitable, but the earlier it is done the better. Among the Jews the eighth day is fixed upon by their religious laws, and children of a few weeks old bear it well.

For Tape Worm in Children

℞ Olei. filicis. mas., 1 drachm; mucilag. acaciae, q. s. ad 1 ounce.

M. Sig. Shake well and give a teaspoonful every hour, commencing early in the morning, until the whole mixture is taken.

A large dose of castor oil should be given about noon or a little later, so that purgation will follow soon after the last dose is taken. If the bowels are not habitually costive, there is no necessity for the patient to undergo

fasting or purgation. If they are costive, a saline cathartic should be given and a diet of milk allowed the day before administering the remedy. The following prescription may be given instead of the above:

℞ Etherial ext. male fern, 1 drachm; syr. tolu, 5 drachms.

M. Sig. Large dessertspoonful in the morning without any food.

In two hours after, a good dose of castor oil should be given.

Round Worms in Children

Treatment.—The bowels should be kept well opened by the use of castor oil or very small repeated doses of calomel, or one of the following prescriptions:

℞ Fluid ext. spigeliæ, 2 ounces; fluid ext. sennæ, 1 ounce.

M. Sig. One teaspoonful three to four times daily to a child of five years.

The following is one of the best:

℞ Fluid ext. spigel et sennæ, 2 ounces; santonin, 15 grains.

M. Sig. Teaspoonful three times a day, for three days; skip three days and repeat.

The round worm resembles the common earth worm, and is familiar to every mother of a large family.

It is probable that the round worm is not generally injurious to health. It may be said of most intestinal worms that they are not usually injurious to health.

Thread Worms or Pin Worms Thread worms, pin worms or seat worms are found principally in the lower part of the bowels, especially in the rectum and anus. In females the worm sometimes passes over to the vagina. Their presence can usually be detected without difficulty by careful examination.

Treatment These pin worms can usually be destroyed and expelled by injections of salt water, and the irritation of the parts may be soothed by applying vaseline or sweet oil. One of the prescriptions for the round worm may be used, if the salt-water injections fail.

Rickets Rickets is a disease of children. Children may be born rickety, but the great majority of cases fall between the ages of one and three years.

A symptom which is likely to attract attention more than any other is the peculiar

softness and pliability of all the bones. They become bent and deformed in many ways; the skull is much lengthened from the front to the back, the forehead is high, square and prominent, and the head large—a condition which gives rise to the mistaken idea that the child is going to turn out a genius.

A rickety child may grow up puny and stunted, and with deformed limbs and narrow, delicate chest. In girls, the deformity produced in the bones of the pelvis may prove most dangerous afterwards by complicating childbirth.

Rickety children are sometimes considered by their friends to give promise of great intellectual power. This is partly due, as has already been mentioned, to their heads being large and their foreheads high, and partly to the fact that, being weak and indisposed to play games with other children, they spend most of their time with their elders, listening to their conversation and picking up their expressions.

The length of the disease depends upon the duration of its causes. When they are removed and suitable treatment is applied, the symptoms gradually disappear. Most

cases recover, but death occurs sometimes—especially in infants—from some of the complications, an attack of bronchitis, diarrhea or convulsions rapidly carrying the child off.

Treatment for Rickets The treatment should be commenced as soon as the symptoms of the disease are recognized; the sooner the better, for early treatment may prevent altogether the permanent deformity and stunted growth. The unhealthy conditions of the child's surroundings must first be removed; both mother and child must be well and properly fed, the rooms must be ventilated, the child must be taken out regularly in the open air, warmly dressed and kept thoroughly clean.

A suitable diet, of course, depends upon the age of the child; it must be both digestible and nutritious in every case. If the child is being nursed at the breast, it should be weaned, and put upon good cow's milk, broths, bread and butter and the yolk of a lightly boiled egg, according to its age. Over-suckling should at once be stopped, and starchy food given in all cases with great care, and at first in very small quantities. At

about eighteen months much benefit is obtained by giving a small quantity of meat, well pounded up, and with all skin and gristle carefully removed. The meals should be arranged with the greatest regularity, and no food, cakes, sweets and the like be allowed during the intervals.

Much may be expected of medical treatment aided by hygiene and diet. Cod-liver oil is the most important and generally used drug; it should be commenced at once, the bowels having been thoroughly unloaded of all undigested food. As at first some trouble may be found from indigestion, it should be given in small doses, which may be gradually increased as the child becomes accustomed to it and likes it. It may be given alone or as an emulsion, well mixed with some pleasant substance to conceal the taste, or with malt extract or maltine, or with steel wine. A dose of only ten drops may be used at first, as a trial, increased to a teaspoonful and then to a dessertspoonful three times a day. If oil is passed in the stools, too much is being given. Although children generally come to look upon the oil as a treat, others can never become accustomed to the strong fishy taste.

Phosphate of lime is another valuable agent in this disease. The syrup of iodide of iron will be found of great service. As convalescence advances, other tonics may be employed with benefit, such as quinine and the various vegetable tonics. The deformities may be prevented by not allowing the child to walk while the bones are still soft.

St. Vitus' Dance

St. Vitus' dance (chorea) is a peculiar nervous affection which is almost limited to the years of childhood; infants are hardly ever affected by it, or even children under six years of age.

Symptoms

Fretfulness and impatience, promoted by slight causes, and unconscious movements of the hands and muscles of the face, are the first symptoms indicating the approach of chorea. Involuntary jerking motions of the hands and other portions of the body are next noticed, other muscles are soon involved, and in the course of a few days or weeks all control over the muscles of the face and movements of the extremities is lost. The action of the heart is irregular and tremulous; the speech is slow, thick and indistinct, in consequence of the muscles of

the tongue and larynx becoming involved. In severe and long-continued cases, more or less impairment of the mental faculties occur.

Treatment Fresh air and outdoor exercise, avoiding undue excitement, and a nutritious diet, are the first requirements in the treatment of chorea. A diet of milk, beef essence, soft-boiled eggs, clam broth and raw oysters, etc., should be provided. In exceptional cases, where the choreic movements are violent, the patient should lie in bed. Most cases of chorea are associated with anæmia.

℞ Liq. potass. arsenit, 1½ drachms; aquæ, q. s. 4 ounces.

M. Sig. Teaspoonful three times daily, after meals, to a child of eight to ten years.

Absolute rest is essential. In the milder forms a few hours' rest in the morning and afternoon may be sufficient to control the movements, but in all other cases the patient, no matter what age he or she be, should be put to bed at once. After a few days of quiet and rest a decided improvement is noticeable.

Absolute rest for two weeks is necessary. Next important to rest is a diet which is

nutritious and easily digested. It is important that the child should rest well at night.

Change of scene and air, carefully managed gymnastic exercises and massage are all useful at the end of an attack, or in very chronic cases, but not in the early stages. Kindness and firmness must be combined in the management of the little patient, and she should be encouraged to do all she can to assist in her own cure.

Scrofula, or Struma

Scrofula, or struma, is a constitutional condition closely allied to, if not identical with, consumption. Consumptive parents are very liable to have strumous children. Children who have manifested signs of struma are prone to be attacked with disease which is distinctly of a tubercular nature, and the various members of a family are often found to suffer from complaints, some of which are strumous, while others are tubercular.

Scrofulous children are liable to many diseased conditions. They have very deficient resisting power to withstand external influences which predispose to disease. They are deficient in growth and development,

and very prone to many affections produced by a slow form of inflammation.

Lymphatic Glands

The great liability to .enlargement of the lymphatic glands is the first peculiarity to be considered. This may affect the glands all over the body, but those situated in the neck and under the jaw are most commonly involved. Disfiguring scars and swellings in the neck can be seen daily in the streets of any large town. Very little irritation is sufficient to cause enlargement of the glands; eczema of the head, lice, a sore throat, decayed teeth, or any slight sore, may cause a swelling, which, gradually increasing, produces great deformity. After a time, matter forms slowly in the swelling, works its way by degrees to the surface, breaks through the skin, and produces an ugly discharging sore, which only heals with great difficulty, and leaves behind a mark which lasts a lifetime. The swellings are seldom painful or acutely inflamed, and do not cause much inconvenience, except from their size. The constant discharge, however, reduces the strength.

The Eyes Are Often Inflamed The edges of the lids get sore and red, a thick discharge collects, especially at night, sticking the lids so closely together that they can only be separated with difficulty when the child awakes. Little sores may occur on the eyes themselves, which leave behind white patches often sufficient to cause great disfigurement and interfere with the sight.

Eczema Eczema of the head and other parts is common; chronic enlargement and disease of the joints, especially the knees and hips, discharges from the nose and ear, and enlargement of the tonsils, are all manifestations of the same affection.

Treatment All sources of irritation, however slight they appear, must be removed as soon as possible, so that the enlargement of glands which they produce shall be avoided; and the following general directions for health and diet must be carried out.

The diet should be liberal and nourishing, and should contain abundance of the fatty foods, meat, fresh eggs, milk and cream.

Of drugs, the best are cod-liver oil, maltine and malt extracts, syrup of the iodide of iron,

and they should be continued for a long time, ringing the changes—cod-liver oil in the winter, maltine and iron in the summer, or any of them taken in combination with cod-liver oil.

Iodide of potash, five grains, three times a day, when the result of syphilis. Tincture of iodine painted on the glands, when they are swollen and enlarged. Cod-liver oil in this disease is a remedy and a nourishment. The best preparation is Scott's emulsion, containing fifty per cent. of cod-liver oil with the hypophosphate of lime and soda. It is palatable, and contains the remedies that act against the disease.

NOTICE TO PARENTS.—Separate volumes have been prepared to help boys and girls to understand the relations of sex life to their mental, moral and physical well-being, while emphasizing the value of legitimate sports, recreation, games and other diversions, essential to character building and development of proper ideals. "Personal Help for Boys" was designed to be placed in the hands of boys fourteen years of age or younger; "Personal Help for Girls" for same age; "Personal Help for Young Men" is a splendid gift volume for boys of fifteen years of age and over, and "Personal Help for Young Women" for same age. These four separate volumes contain over 300 pages each, are uniformly bound as gift editions in beautiful cloth, and sell at only $3.40 each. Order from the publishers.

THE PARENTS' INTERNATIONAL LEAGUE,
Cincinnati, Ohio.

CHAPTER XL

INSTRUCTION IN HYGIENE

By Charles W. Eliot
President Emeritus of Harvard University

In order to make head against the horrible evils which accompany men's profligacy and women's prostitution, and to prevent the moral and physical disasters which result from young men's and young women's ignorance about the natural processes of reproduction in the human species and about the laws of health in those processes, it is indispensable that systematic instruction should be given to all young children and young people in the processes of reproduction and growth in plants and animals, in the general rules of hygiene, in the natural, wholesome processes of reproduction in the human species, and at last in the diseases and social disorders which follow violations of nature's laws concerning the relations of the sexes. The bitter experience of the Christian world in regard to the venereal diseases and their consequences demonstrated this proposition.

Policy of Silence a Failure

Wherever anyone undertakes to discuss this subject in public, he is met by two adverse opinions which are firmly held by multitudes of well-meaning people. The first is the opinion that these are unclean subjects, about which the less said the better. This is the policy of silence concerning all sexual relations and processes, natural or unnatural, rightful or sinful, which has prevailed for centuries in both barbarous and civilized countries. There is but one thing to be said about this policy of silence, namely, that it has failed, everywhere and always. It has not prevented the spread and increase of sexual wrong-doing and of the horrible resultant diseases, degradations, and destructions. For the prevention and eradication of any great social or governmental wrong, publicity, discussion, and the awakening of a righteous public sentiment in the great mass of the people concerned have always been, and always must be, necessary.

Parents as Instructors

The second adverse opinion is that the necessary instruction on these subjects should be given to children and young persons by their parents and by them alone. This opinion is sound to this extent, that in

cultivated and refined families, in which the parents possess sufficient knowledge of the whole subject, the needed instruction will best come to the children through the mother and the father, beginning at a tender age. All children ask questions on this subject. Their curiosity is roused early, and is usually very pointedly expressed. The asking of questions should invariably be the mother's precious opportunity to describe to the child, with delicacy and reserve, but truthfully, the mother's part in the production of the human infant. By so doing, the mother will establish a new bond between herself and child, and will acquire a strong claim on its abiding affection. Every father competent for the task should see that his boys understand the natural and wholesome process of reproduction, and the great physical dangers which accompany violations of the moral law in this respect. He should see that they know that continence is absolutely healthy, and, indeed, is indispensable to the highest attainment in bodily strength and endurance. He should make sure that his boys understand what honor requires of a man in his relation to women, and that chastity is just as admirable and

feasible in a man as in a woman, and just as necessary for the protection of family life and the eradication of the very worst evils which now degrade and poison civilized society. It is quite true that all this instruction will come best, whenever possible, from loving fathers and mothers to their own offspring; because it will then be given intimately, privately, and with tenderness and purity.

Inasmuch, however, as the great majority of parents do not now possess the necessary knowledge, or the faculty of expression necessary for imparting it, and there are many families that have lost father, mother, or both, society must for the present rely in the main on the schools to give this instruction, which is, indeed, indispensable for the salvation of civilization.

Instruction Outside of the Home Problematical

It is, however, a very serious problem, how to give the needed instruction in sex hygiene in all the schools, public, private, and endowed. No one is competent to-day to lay down a fixed and final program. The programs for this subject must be experimental or tentative for many years to come. All that can be done at present is to indicate the general lines of

the promising experiments on this difficult subject. Innumerable experimenters must in time work out the details with insight, patience, and skill. The general lines may, however, be laid down with a reasonable degree of confidence. They are as follows:

1. It is through the ample and prolonged teaching of natural history that the necessary knowledge is to be conveyed to the children, beginning at tender years with the teaching of botany, and going on to the elements of zoology, both subjects being taught in the most concrete manner possible with incessant illustrations indoors and out-of-doors, not during the whole school year, but at those seasons when adequate illustrations and demonstrations are most feasible and convenient. This instruction should be associated in all schools with the teaching of pure and applied geography, and in rural schools with the teaching of agriculture.

2. Throughout this long course of natural history instruction demonstrations of the various modes of transmitting life should frequently occur, the transmission of life being the highest and ultimate bodily function of every plant and every animal, including man. There is a great body of fresh knowledge on

this subject waiting to be given to children and youth, all of it capable of demonstration through the senses, aided or unaided, and all supplying admirable training for eye and hand. Thus, all the various processes of reproducing plant-life by the division of a cell, by the creation of new independent cells, by the shooting or rooting of some part of a plant to create an independent plant, as by bulbs, tubers, or even parts of a stalk or leaf, by the union of two cells, or the fertilization of one cell by another cell,—all these processes can be made intensely interesting to a child; and such instruction can be spread through several years of appropriate seasons without ever leaving the vegetable kingdom. In flowering plants the fertilization of the embryo-sac by pollen may be illustrated in operations which the children themselves can perform. The carrying of pollen from one flower to another by insects or by the wind emphasizes the general fact that plants are fixed while animals have motion. The bi-sexual structure of plants is in itself a fascinating subject of study for children and youths; and through it all runs the thought that Nature provides elaborately and beautifully for the precious transmission of life. In later years of the school

course the diverse methods of reproduction in animals will afford a long course of instruction, involving the structure and function of many different sorts of animals, and of many different kinds of reproductive organs. The innumerable devices for effecting fecundation and for feeding the embryo, and the various arrangements for feeding the young and bringing up families, afford an endless variety of interesting subjects for observation and discussion. The nesting habits of birds and their care of offspring are highly instructive and easy to exhibit. Here again the main object of study should be infinite variety and elaboration of nature's processes for the transmission of life. These subjects, if properly taught with collecting box, scalpel, microscope, and paper and pencil, are just as pure and innocent for children under thirteen as chemistry and physics are. There is nothing sensual or unclean about them, nothing which does not tell of order, purpose, inventiveness, adaptation, co-operation, and achievement. Through much of the botanical instruction and more of the zoological runs the thought that the transmission of life requires two individuals of different quality. Children should be made

thoroughly acquainted with this principle before any sexual emotions begin to stir in them.

Avoid Venereal Diseases by Frankness

If strong foundations have been laid through these botanical and zoological studies before the age of puberty, it will not be difficult to take up in secondary schools the study of the normal functions of the human body in health, of the perturbations caused by some of the common diseases, of the sources or causes of disease, including the recognized contagious and the modes of infection, of the means of resisting disease and producing immunity, and finally of the functions of government in regard to preventive medicine and the means of promoting the public health.

Among the contagions which ought to be described and illustrated should be included the contagious syphilis and gonorrhea, from which proceed some of the most horrible evils which afflict modern society, evils not fully known except to physicians, and by many ordinary people, particularly women, quite unsuspected. All young men and women should be well informed on these subjects before they leave their secondary schools; but from the time of entrance to secondary schools

all such instruction should be given separately to girls by women and to boys by men.

Since the great majority of American children never enter the secondary schools, the general rules concerning cleanliness, diet, fresh air, and the elementary facts on sex hygiene should be stated concisely and frankly to all children just before they reach the age-limit of compulsory education.

Schools Should Teach Cleanliness

All schools should teach explicitly in due season those elements of good manners and customs which have to do with health and the preservations of bodily and mental purity. They should teach habitual cleanliness of the body and particularly of the hands and face, point out the importance of this cleanliness as regards clothes, furniture and utensils, and the reasons for keeping the dwelling free from dust, dirt, insects and vermin. They should show the reasons for avoiding contact with, or close approach to, persons who are unclean or who are suffering from colds, sores, coughs, fevers, or any other illness. They should point out the dangers of losing self-control through the use, even the rare use, of alcohol or of drugs which take strong effect on the nervous sys-

Dr. Chas. W. Eliot
President Emeritus, Harvard University

tem. They should discountenance rough or boisterous play between boys and girls or young men and young women, and teach each sex to avoid, in general, bodily contact with persons of the opposite sex. Delicacy and reserve are parts of good manners; but they are also highly protective qualities. On the other hand, a coarse familiarity between the sexes is not only bad manners, but a real provocation to wrong-doing, particularly when it is accompanied by an ignorance which leaves young people without protection against the love of excitement and reckless adventure. All these are elements of good manners and right habits which should be universally taught in the schools of a democracy to promote morality as well as courtesy. Some of them, but rarely all, are taught in many good homes, but for the great mass of the people the public schools inculcate them by direct teaching, and by the indirect influence of good example. To a high degree, good manners spring from and express morals. Such instruction would naturally be associated with the teaching of natural history and general hygiene.

Finally, all young people should have been taught in home, school and Sunday school,

before they are liable to fall into sexual sins, that chastity in men is just as necessary as chastity in women for the security, honor and happiness of family life, that continence is absolutely healthy for both sexes, that men's profligacy is the cause or source of women's prostitution with all its awful consequences to the guilty parties and to the innocent human beings who are infected by the guilty, and that the most precious joys and most durable satisfactions of life are put at fearful risk by sexual immorality. Does anyone protest that this educational process will abolish innocence in young manhood and womanhood, and make matter of common talk the tenderest and most intimate concerns in human life, let him consider that virtue, not innocence, is manifestly God's object and end for humanity, and that the only alternative for education in sex hygiene is the prolongation of the present awful wrongs and woes in the very vitals of civilization.—[*Journal of Education.* Read before the American School Hygiene Association, New York City.]

FOURTH DIVISION

Parents' Heart to Heart Talks to Boys and Girls

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AN IDEAL BOY

CHAPTER XLI

FATHERS TALKS TO BOYS

BOYS MAKE MEN

Only Material for Making Men

Boys make men! That is the kind of material which has been in use for six thousand years; the only material we have on hand out of which to make the next supply; and it looks as if we shall have to use the same old kind for generations to come. Nature and God have found nothing better for the making of men. Since they are so much older, wiser, and have been at the job so long, it looks as if we should be satisfied with their methods. Besides, we appear to be no exception to the rule found in the plants and the animals all around us.

Men Are Grown-Up Boys

From the study of nature, we learn that trees are grown-up sprouts; dogs grown-up pups; horses grown-up colts; and men are grown-up boys. Nature seems to work in much the same way all along the line.

Must Train Himself

Nature also teaches us that a crooked, twisted, scarred sprout will grow up to be an ugly, useless tree; that

a starved, neglected and abused pup will grow up to be a mangy, cowardly, or vicious dog; that a spoiled, mistreated colt will make a bad and ugly horse; and that the same principles are true of a boy. If he is not trained to work, study, and be moral, he likely will grow up to be a lazy, stupid and wicked man. Thus we find that nature has but one method, whether dealing with sprouts, pups, colts or boys. If they do not live in harmony with her laws and the other laws of God, they get spoiled in the making.

Parents the Natural Teachers

Again, nature proves to us that to produce a perfect tree, one that is straight and shapely, which affords perfect shade or bears large, luscious fruits, we must give it proper care and training, when young; that in order to develop a large, handsome, brave and true dog, we must give him proper care and attention, when young; that if we would have a perfect horse, with elastic bearing, beautiful form, gentle in disposition, well gaited, a fast traveler, we must feed, groom and train him well, when young.

Boys Ask Questions

Nature makes no exception of the boy and man. If a boy would become an ideal man, he must be willing to be

carefully trained and taught. A large part of this he can and must do for himself; but he needs to get a true idea of what it takes to make an ideal man and have the desire and purpose to live a life that will enable him to reach high ideals and give great service to the world. To attain ideal manhood he must willingly submit to be trained and taught by those who are older, wiser and have had larger experience than himself.

May Be Spoiled in the Making

Very early in life boys begin to ask questions. This is because their minds are developing and is one of the best ways of learning things they want to know and should know. Very early in life boys become interested in the origin of things. They ask where the rain comes from, why does the sun shine, who makes the clouds and where the snow comes from. Sometimes they ask much more difficult questions than these and wonder why their parents can not answer them. They also ask very serious and embarrassing questions, and at times quite silly ones. As a rule, the boy is honest, sincere and deserves to be treated kindly. When about four years old, he becomes interested in kittens, calves, colts or other animals around

him, and naturally wonders where they come from. Later he begins to wonder where he came from. These questions are as pure and intelligent as any boy could ask. It means that his mind is rapidly developing and that he is beginning to think for himself. It is very important that his questions be answered truthfully and intelligently.

Training Must Begin While Young

Like all other boys, you have become interested in the origin of plants and the coming of animals and human beings into this world. Like many boys, you may have been told by, or have asked sinful and ignorant boys and men about your birth. If so, you likely received only half truths. In the stories of life that follow, the author has sought to give the purest truth, and to correct any evil that may have come to you from wrong sources. One of the most delicate, pure and sacred bits of knowledge that can come to any boy is in the true stories of life, such as the author has designed to give.

Which Course Will You Choose?

Someone has said, "A dead fish can float down stream; but it takes a live one to swim up stream." Any kind of a boy can float down the stream of life, have what he calls a good time, destroy his body,

debauch his mind, become a victim of disease, die and never be missed. It takes a boy with a strong, healthy body, a sound mind, a pure heart, a clean life, a brave determination and a faithful spirit to become an ideal man.

700 A REAL ATHLETE

CHAPTER XLII

STRONG BOYS MAKE STRONG MEN

The Changing Boy A change begins to take place in every boy when he is from twelve to fifteen, and continues for about ten years. This is when he begins to change from boyhood to manhood, and is called adolescence. It is brought about by the maturing of the important organs, the father parts, that correspond to the same parts in the flowers or the animals. The most important time during this change is the first three years, and is called puberty. Powers are then developing that are new to him. He does not understand them. No boy can pass through this period safely without the instruction of a wise father, mother or teacher, and he must have access to good books. If a boy receives good advice and follows it during these three years, there is little danger of his making mistakes or going wrong.

A Source of Power Up to puberty, the organs we called the father parts are said to be inactive. This is not speaking accurately,

although not until now have they begun to form a fluid called semen, which corresponds in man to the pollen in flowers and the milt in fishes. But we know that the glands, or father parts, have been producing a kind of energy that is of value to the boy and the future man. If two boys were made eunuchs, that is, had their glands cut out, one boy when he was a few days old, and the other when puberty came, the second boy would be in many respects superior to the first, when they reached the age of twenty-five. This would be due to the glands in the second boy having produced a vital energy before puberty. The presence of the semen formed by the glands after puberty produces a gradual growth of every organ of the body and faculty of the mind. It is most important that during this period boys develop high ideals and mental and moral cleanness.

Climates and Conditions

There are certain climates and conditions that hasten or retard the approach of puberty. In very hot climates, it appears in a boy much earlier than in cold climates. This is why: in hot climates people are not as strong and do not live as long as they do in colder climates. The

earlier puberty comes, the sooner the life wears out. Vulgar language, indecent stories, impure thoughts and the cigarette habit will hasten the approach of puberty. These bad habits lead to the formation of semen before the body of the boy is prepared to use it.

The Source of Power

The process by which this new life, this vital force, the semen, changes a vigorous, strong boy into an energetic, well-developed man, can readily be understood by you. The value of this energy, and its effects upon boys and men, can be illustrated in several ways. If two brother colts are raised together, under the same conditions, and with good care, they should develop into horses of about the same strength and size; but if the testicles, which generate the semen, are removed from one while he is quite young, he will not grow as large as the other. Removing the testicles is called castrating. A castrated horse is called a gelding. The one that is permitted to grow naturally is called a stallion. He has a high-arched neck, dilating nostrils, sparkling eyes, a heavy, thick mane and tail, broad, deep hip and chest muscles, and a prancing and elastic movement. He attracts the attention and ad-

miration of all who see him. It takes a strong man to control him, sometimes two men. If this horse is turned into a field with a hundred geldings, he will be the leader and ruler of every one. The only difference between these horses is that the weaker one had his testicles removed and could not generate creative life. He grew up with a short, thin mane, slender neck, smaller muscles and less energy. Energy was generated in the stallion, retained and used in his body, and gave him perfect development, an elastic bearing, fiery eyes, strong muscles, and filled his body with vitality.

Illustration in Fowl Life

The same thing is seen in studying chickens. Two full brother chickens, hatched the same day, may be placed in the same pen, given the same food, water, shelter and care. When they are grown, they would be very much alike. But suppose that when they are only a few days old, we caponize one; that is, we remove his glands. After they are grown, the natural bird will have a large, red comb, ear lobes and wattles; long, glossy, beautiful neck and tail feathers; and a strong, sharp spur on each leg. The caponized male bird will not have developed these attractive physical characteristics. He will

resemble a non-laying hen or pullet. If food be scarce, the natural bird will scratch for worms, run down grasshoppers and catch insects, while the other one, having less energy and less vitality, will starve. If an old hen and her brood of chicks are near and you throw them food, a still greater and more interesting difference will be seen. The natural bird will step proudly forward, pick up a bit of the food with his beak, drop it down and cluck to them to come up and eat it. This he will continue to do until they are satisfied. If there has not been enough for all, he goes in search of a meal of bugs and worms and grasses. He divides these with them, even if he has to go hungry. How about the caponized bird? As a fat, lubbering mass, if he sees food thrown down, lazily he walks forward and gulps it down, without offering a bit to the hen and chicks. If a hawk or owl comes, the capon will sneak under the floor, while the other bird will fight the enemy and stand guard, as the hen and her brood find shelter and protection.

Illustration in Boy Life

Many years ago in some countries, it was a custom to have slaves. When the boys to be used as slaves were quite

young, their testicles were removed. These boys were called eunuchs. They were different from other boys and men when grown. Only a few scattering short hairs grew on their faces, the vocal organs did not develop sufficiently to produce a manly voice, and their shoulders never became broad and square, with a good growth of muscles. Nor were they ever sent to the battlefield as soldiers. They were cowards, who would run from the enemy. They did not care to own property, be at the head of a business or to get an education. Compare these men with any manly man you may know. This energy gives to him his heavy coat of hair, square shoulders, manly voice, keen and alert mind, snap, vim, push and enterprise, courage and attractive manliness.

Effects of Impure Life

It is very rare now for this operation to be performed on a boy. Yet we often see young men who are dull, stupid, lifeless, lazy, stunted in growth and weak in body, because this energy has been wasted from the body by impure thinking, vulgar conversation and bad habits. The illustrations given show that the sexual power strengthens and develops every organ of the

body, faculty of the mind, and power of the soul. To have a strong, healthy and vigorous body, therefore, this sex-power must be retained, and by exercise some of it built into the muscles. To have a keen, active mind, a part of it must be called to the brain by keeping the mind busy. To build a great character, a portion of it must be directed to the moral nature by right moral living.

CHAPTER XLIII

WEAK BOYS MAKE WEAK MEN

Scar Always Remains

If a living sprout is not trained to grow straight before it becomes a tree, it never can entirely overcome the defect. If the fiber has been injured while it was growing into a young tree, Mother Nature may heal the wound, but the scar will remain to tell the story of weakness in the tree.

Robbing Vine of Its Life

An experiment with a grape vine will illustrate this thought. In the spring the sap of the vine rises from the roots, flows through the trunk and branches to every bursting bud and cluster of blooms. If a notch is cut in the vine a few feet from the ground, the sap will flow freely. If the vine is permitted to lose this fluid for a few weeks, the leaves will not reach full size, the clusters of blooms will fall off and no grapes appear. The vine, indeed, will live a much shorter time than it would have done had it not been robbed of that fluid, its life.

Sapping the Tree The maple or sugar tree has a circulating life fluid that may be drained from it in many gallons, if the tree is tapped, but a tree from which it is taken will have a shorter life than one of the same variety that is never tapped.

Lesson in Animal Life In studying animal life, we find that in their natural state, without exception, they are physically perfect, because they have lived in harmony with nature's laws governing their sex natures. Quite a majority of our domestic animals also are equally healthy. The lower animals do not violate the laws of sex by wasting their sexual power.

Vital Power Builds Strong Men The same thing is true of boys. There are many ways in which a boy may injure himself physically, mentally and morally. If the mind is kept pure and no bad habits are formed, the secretion and use of this vital power by the body will change a healthy boy into a strong man.

Waste of This Power Wrecks Life In insane asylums, we find many inmates whose faces show no indication of intelligence. A large majority of these unfortunates were born of parents who had violated the laws we have been studying.

Many of these inmates, also, are personally guilty of bad habits.

In penitentiaries, we find many criminals who are moral degenerates, because of having wasted this life fluid from their bodies. Now they are mental and moral wrecks.

The Secret Sin

In this book, the term "bad habit" has been used. The act, which has been termed "bad habit," consists in handling the sexual organs in such a way as to excite them. This causes a severe nerve strain that injures the boy. The worst thing about this is that the injury is not felt at once and does not show immediately, and sometimes it takes quite a while before the boy realizes he has been hurting himself. It produces all of the effects that castrating produces in the animals or in man; the boy gradually loses his energy, his strength, the brightness of his mind, and his ability to have fun in games and in other ways. When he grows older, the vital fluid escapes from him and the effect on him is similar to the effect on a vine or tree when the sap is drawn off by tapping it. The eyes of the boy which once glowed with luster and sparkled with brilliancy, will grow dull; the cheeks once ruddy with the bloom of health,

will become pale; the muscles once hard and elastic, become soft and flabby; the mind once keen and alert, will become dull and stupid; the elastic bearing and the forward tread, will be changed into a languid walk or a swaggering pose; the manly habits of obedience and reading good books will be changed into disobedience, the reading of bad books or none, going to places of questionable amusements, keeping bad company and doing wrong. The wasting of the sex-life has weakened the boy and wrecked the making of a man.

Explanation of Terms We call this "bad habit" the "secret sin," because it is practiced in secret. We call it "self-pollution," because it pollutes your real self, your soul. We call it "self-abuse," because it abuses every organ of the body, and every part of the mind and soul. We call it "masturbation," because it is the act of the hand, that produces the injury.

Do Not Understand The boy, who practices this vice, does not dream of the dreadful results that may come from the habit. No live boy with an ambition to become a man, to do things worth while, and live a life in which

he will be honored, respected and admired, would for a minute practice this vice.

Need Help The poor, ignorant boys who indulge in it do not know that it will injure them. They are to be pitied and need to be helped by wise counsel and good companionship. Every one of them needs a friend who is wise and strong, to take them aside, one by one, and, in a friendly talk, explain to them the dangers that they face. Sometime you may have an opportunity to help a boy who is ignorant of these things, and so needs information that has not been given to him. If you instruct him you will be doing a good deed. This vice is sometimes practiced by boys five and six years old. They may have got the habit by scratching the penis. If the loose skin at the end of the penis, called the prepuce or foreskin, is long and tight, so that it extends beyond the head of the penis, it causes the penis to itch. This leads the boy to scratch and handle the penis, which may bring on the habit. The itching is caused by a cheesy substance called smegma, that collects under the skin, which should be removed by pulling the skin back and washing the penis with a soft cloth once a day. The penis

should never be handled except for washing it. If the skin can not be pulled back a boy should tell his mother or father, so that the doctor can loosen it for him.

Circumcision Jewish boys when eight days old are circumcised. This consists of cutting off that portion of the foreskin which extends beyond the head of the penis. Other nationalities also perform this operation on their boys. If the boy is only a few days old almost no pain is felt. When it is necessary to circumcise an older boy, the doctor gives him chloroform so that no pain at all is felt. Circumcision causes less smegma to collect and makes it easier to keep the penis clean. This is one reason why the Jews are a healthy people, and develop well and live long.

Some boys are taught self-abuse by other boys or evil men. As they grow older, they begin to suspect that the habit is wrong. Many boys have grit and courage enough to quit it then. If they do, nature gradually repairs the injury. Weak-willed boys do not put forth the necessary effort to break from the habit, and go recklessly on to ruin. If it is left off promptly, and this sex-power is kept for the body's growth, the boy will very likely

make the growth and development which would have been his had he not committed this sin against himself. If it is continued, it becomes very much harder to break off, it takes nature much longer to overcome its injuries, and he will never be quite the man he would have been had he not practiced it. The boy who is so weak as to continue practicing this habit, shortens his life and destroys, to a large extent, his usefulness in the world, while many go to an early grave or the asylum, victims of the vice.

Manner of Boy Shows Guilt

The manner of the boy often will advertise him as one who practices this vice. He becomes unable to look people squarely in the face. His eyes fall and his face takes on a guilty look; he becomes irritable and cross and easily falls into fits of anger. He avoids the company of pure people, and seeks the company of boys of a lower moral tone. He may think that he can get along without reading good books and going to church and Sunday school. He is the victim of ignorance and might have been the best kind of boy had he received the knowledge he needed, given in a friendly way.

Becomes Nervous Wreck

We have another class of boys who practice the secret sin. They are rather modest and retiring, and are shocked at the use of immodest language; they are very sensitive; stay much alone; are easily embarrassed; sometimes suspect that people know of their guilt; and often are gloomy, despondent and discouraged. The habit fastens itself more firmly on such a boy and he becomes a nervous wreck. This state of mind also interferes with his studies. After a time he will find that he is falling below the average in his classes; that he does not remember things as he should; that his mind does not solve problems and master difficulties as it once did. If the sin is not broken off, he has no possible chance of success.

Causes Early Death in Some Cases

Many of the young men who die of consumption, between the ages of eighteen and twenty-five, have been victims of this sin, and other sicknesses may be traced to the same cause.

Other Bad Results

The practice of this habit, when continued, produces various painful troubles in later years. Painful, swollen veins are a very common result of this sin and sometimes occur when a boy is not older than

sixteen or eighteen years. Later the testicles become very sensitive and painful. This is called varicocele. Holding impure thoughts, reading immoral books, engaging in indecent stories, even when the secret sin is not practiced, sends too much blood to the sexual organs and can produce both of these troubles. There are other bad effects from this vice which do not show themselves until a boy has become a man in his twenties, in middle life, or old age.

Habit May Be Overcome

It is to be hoped that you have never known this habit. But if you have, and have not yet overcome it, it must be overcome. The mind that is filled with pure and useful thoughts has no room for thoughts that are bad. The will has the power to decide what kind of thoughts shall hold the attention and occupy the mind. If the mind is not directed and held under control, it will go wandering off on any kind of a subject, as its nature is to be active. Keeping the mind pure and clean is a simple thing, when a boy *wants* to keep it so.

Direct Mind into Useful Channel

The boy who learns to see and gets interested in the things around him, will have no time for evil thoughts. No

boy needs to be a slave to bad habits. He does not need to use all of his energy in driving out bad thoughts. Just thinking all of the time about pleasant, interesting, entertaining things will keep out bad thoughts. He, too, must pray to God for power to help him keep away the temptation to think, speak or do wrong, and his power will be increased a hundred fold.

A MAN OF TOMORROW

CHAPTER XLIV

WHAT KIND OF A MAN WILL YOU BE?

Man Determined by the Boy

The foundation of manhood is laid in youth. If it is built on the shifting sands of idleness, ignorance, poor health and wrong habits, the boy will build a weak and worthless manhood. But if he builds on the solid rock of industry, education, a sound mind, healthy body and good habits, his manhood will be all that can be desired.

Good health is one of the first foundation stones to be laid by a boy. There are a few simple and pleasant rules for a boy to follow, if he would enjoy good health. The first rule is plenty of open air exercise. There are two kinds of exercise, work and play. Both kinds of exercise have their place in the life of a boy. Work not only furnishes good exercise, it also trains the boy to be industrious and independent. Plays, games and athletic exercise lead to cheerfulness, laughter and a general good time.

READY FOR THE FUN TRAIL

Open Air Exercise Is Best If a boy can not exercise outside or train in a gymnasium, he can exercise in his room with the windows open. Boys should learn to box, fence and wrestle. These exercises train the eye, mind and muscles, and give the boy self-control. Games that strain the muscles, smash noses, break limbs and turn boys into bullies are not the good games.

Cigarettes and Tobacco The cigarette offers a great temptation to the average boy. If a kitten, puppy, calf or colt is injured or stunted when it is young, it likely will never overcome this. It is for this reason that the use of tobacco in any form at from ten to eighteen years injures a boy more than in any other period of life. If boys did not use tobacco until they were eighteen or twenty, in nearly every case they would have sufficient judgment not to use it. The cigarette-smoking boy is on the down grade.

An Experiment with Cigarettes An experiment is made with a worm-like, blood-sucking creature, called a leech. Ten boys who had been cigarette smokers were tested by the effect of the blood from the arm of the smoker on the leech. Leeches sucking the blood from the

cigarette smokers shortly begin to tremble, jerk and many times they fall to the floor dead. This is because the blood of the boy contains that deadly poison, nicotine, absorbed from the tobacco he smokes. The leech that was permitted to suck blood from the boy who was not a cigarette smoker, was not in the least affected by the blood it took from the boy. This surely is sufficient proof that the boy who smokes cigarettes is poisoned in blood and in tissue.

Effects of Cigarettes on Heart

There is a little instrument for testing the heart-beat. When this is placed in touch with the pulse of the wrist, a small pointer will record the heart-beat on a specially prepared surface. The record of a cigarette smoker shows a very irregular heart-beat. Men with heart trouble usually are tobacco users.

Many of the hundreds of thousands feeble-minded, insane and epileptic, and criminals in our jails and penitentiaries, and a large per cent. of the blind, deformed, dwarfed and pauperized people, were made in part what they are by using tobacco. Because some good men have used tobacco does not make it right. We are just learning how in-

jurious it is. The majority of men form their bad habits without knowing how injurious they are.

Effects of Broken Laws Law is made for our protection. If we obey the laws of body, mind and soul we are sure of health, intelligence, success and happiness. If we break these laws we will suffer, our friends will have to suffer, and our children. Whenever you see someone who is sick, blind, crippled, deformed, diseased, idiotic or insane, you may know that some law has been broken, accidentally, ignorantly or knowingly by the individual, his parents or grandparents.

Should Protect Future Generations Every boy should remember that when he becomes a man he will want a wife and a family. His wife and children have a right to expect him to be healthy and strong, so he can support and care for them. It is his duty in youth to so guard himself against all bad habits, that he will be able to protect his family. The boy who protects himself in his youth, protects his manhood and his family in the future. Bad boys make bad men. Thousands of sickly wives and children are reaping the harvest of "wild

oats" sown by husbands and fathers when they were boys.

Value of Good Character

The greatest investment a boy can make is in character. A good character makes a good man. A great character makes a great man. But it can not be handed by father to son, nor bought for money. It must be built by choice and effort.

No man can reach the summit of greatness unless he is a Christian. The boy who is a conscientious Christian will build a great and good character, and enjoy going to church, reading good books and the Bible.

Man's highest, truest and sweetest pleasures come from a perfect physical, mental and moral development. Self-management and self-control will keep a boy in harmony with God's laws and result in perfect manhood, happiness, usefulness and success.

CHAPTER XLV

MAKING YOUR BOLDEST DREAMS COME TRUE

The Stars and Stripes Over the Roof of the World

For almost four hundred years, adventurous heroes of greatest daring and courage endured all manner of hardship and privation for the hope of gaining the North Pole. This cherished dream of the centuries finally was realized on April 6, 1909, when the Pole was reached by six men and forty Eskimo dogs under the command of the late Rear Admiral Robert E. Peary, U. S. N. The temperature on this April day was 65 degrees below the freezing point. An unsetting sun circled slowly a little above the horizon of a glittering, frozen, lifeless world. This was the bleak and barren ice waste that so many had sought and "into which in all the ages since the earth was born no human being had ever penetrated." It was the dazzling, tantalizing wonder-prize of four centuries of contest, and here the indomitable and unconquerable Peary with his heroic party nailed the Stars

and Stripes! Of this finished victory, Peary said, in a story that he wrote for the Boy Scouts' Year Book: "Never shall I forget it; and I don't want you to, for it was the result of dreaming a dream, then working for the realization of the dream through twenty-three long years, with every energy of brain and soul and body concentrated on the one subject."

Grit that Would Not Let Go

The thing that Peary placed as the great lesson of his conquest was the "inevitable victory of persistence," together with the infinite value of a sound physical body. He directed attention to the fact that while this is an age of science, progress and invention, yet the *final conquest* was made here, as was the conquest of the South Pole by Captain Roald Amundsen, of Norway, on December 14, 1911, by *none* of these, but "by the two first machines on earth: the human organism and the animal organism—man and the Eskimo dog." They struggled and fought against obstacles such as are to be found nowhere else on the face of the globe, and won out by the might of the perfect man-body and a grit that would not let go. These men, who accomplished the mightiest tasks

in all the history of heroic things, had learned the lesson of the supreme value of a strong, healthy body, kept in A-1 running condition. I have talked to you so much on this subject that I feel sure you know the lesson well enough to be able to say it backwards and forwards, sideways and slanting. It was the splendid physical bodies of these two little bands of men that held them up on forced marches in the bitter cold and in the face of almost insurmountable obstacles and privations, and sustained their efforts until the final supreme victory. But, united with the splendid physique, was *persistency of will.* It may help you to never forget Peary's triumph to know that the vessel in which he sailed was the *Roosevelt,* named after another hero of rugged frame and iron will.

Making Your Dreams Come True

It is your WILL that will enable you to make your boldest dreams come true. In all your battles, and in overcoming every foe, your will is your strongest ally. By the will, you form good habits and overcome bad ones, and rightly direct the energies and the emotions. Your will gives staying power to your grit. It enables you to be true to your code of

honor, defend your conviction, and wear your armor of knighthood worthily. Will is power; so is electricity. But remember, the power of either, without direction, may be ruinous. When not controlled, the will manifests all the selfish traits of Jump, and seeks to gratify the appetites and want-desires of your strongest feelings. So you must be a worthy commander, and control and direct the will into lines of conduct that will make for your highest success and happiness. *This gives the self-mastered will, the highest attainment of character and manhood.*

Developing a Strong Will

A strong will that is self-mastered is the basis of greatness. Your will grows strong in the same way that your muscles do—through exercise or use. In developing your muscles, you give most attention to those that are weakest. The will should be exercised in the same way, by specially drilling those qualities that need strengthening. *In whatever way you consciously use your will, you develop will power.* For instance, you put your will into your eyes, and you see more; into your reading, and you remember more; and so on with every other physical power or mental faculty

that you *will* to exercise. In all drills for developing will power, the important thing is attention. Begin your drill by determining to give *persistent attention* to whatever you are doing. Joseph Cook says, "Attention is the mother of memory, and interest is the mother of attention." Whenever you exercise your will to strengthen it, be sure to invite this mother and grandmother to the party.

Cutting off the Heads of Your Enemies

A great truth was voiced by Prof. Jules Payot, when he said, "Caligula wished that all the Romans might have one head so that he could decapitate them with a single stroke. It is unnecessary for us to entertain a similar wish concerning the enemies we have to combat, for there is only one cause of almost all our failures and nearly all our misfortunes. *This is weakness of our will.*" The commonest handicap in building a strong will is lack of decision, and a "maybe, perhaps, I don't know" habit of doing and thinking that makes one's own conduct depend largely on what others may do or say. To overcome this tendency, be careful to decide aright, then be positive and hold to your own opinions and methods

of doing what you know to be right, instead of conforming to the wishes of others.

Winning the Battle

In the story of Penrod, you will remember how, in his active imagination, Penrod pictured just what he would do to anyone who dared to call him a "little gentleman." You saw how quick he was to "fix" those who gave him this intolerable insult. One of the most practical uses of the imagination, in all serious matters that involve a choice, is to face the matter in your own imagination, weigh the motives for and against, select the course that is best, and then determine with all your will to do it. If you wait until you are face to face with trouble or danger, you will be controlled by your strongest emotion. Years ago, an engineer of a fast express, when rounding a curve, was confronted with a danger that threatened the lives of his passengers. In the moment of supreme peril he did the only thing possible to prevent the wreck. The passengers, when the train was stopped, marvelled at his wonderful judgment and instant decision. He replied, "I did not think. I did not have to. I have often thought what I would do if such an accident occurred, and ten years ago I de-

cided on my course of conduct. When it came, I acted instinctively." This illustrates the kind of will-training and imagination that will help you to triumph over danger, and, what is even more important, it will enable you to hold on to your ideals when tempted.

Your Will and the Devil

The knights of old were famous for their staying powers. They were not quitters. They would not let go. They exercised their wills the same as they did their muscles, for the purpose of making both stronger. They gained the strength to do big and difficult things by training the will in doing little and distasteful things. They did not have furnaces, with ash bins and water pots to look after, the care of which seems such a hardship to many modern boys; but I can assure you that some of the things they did as a means of training their wills were fully as commonplace and uninteresting. It is a splendid thing to form a habit of doing some task each day that is downright distasteful and doing it with a grin. This is one of the very best drills for building up an unconquerable will. It is also wise, when your chores are unattractive, to follow the example of Goethe's mother, who always did her most

disagreeable tasks first. This she called "gulping down the devil without looking at him."

"'I Can't' Got Hung" In the shadowy twilight of a dreary winter evening, when I was still in the fairy-tale age, I read a story that seemed to fit in with the cold and darkness of the world, and that left such a creepy, shivery feeling up and down my back that I never forgot it. Of course, the story was a fairy tale. It was of a boy who was always saying "I can't" to everything he was asked to do. Finally, he wore out his mother's patience and she sent him supperless to bed. And then what do you think happened? The boy dreamed that he turned into a miserable, ugly, puny, deformed creature, and out of the darkness came a monstrous giant, with blazing eyes, and roared, "This is the boy that says 'I can't!' All 'I can'ts' get hung!" And that was the end of that boy. It was all so real to me that I forgot it was only a dream. I "didn't dast" tell my mama about "I can't," because she would have taken my book away, but I had many a long thought and cold shiver, for fear I might form the habit of saying "I can't," and be hanged! Real life

is not as swift as my imagination pictured in its punishments to the quitters, whiners and the I can't folks; but the boys who keep saying "I can't," grow up into men who lose all of life's fine prizes and the keen joy of doing big things. The hanging truly takes place, for the ugly giant of failure strangles the spirit of such boys, destroying their capacities for success and happiness.

King Can King Can is the fellow with the right kind of spirit! He will lead you to lots of fun. In the early history of our language, before we were as civilized as we are now, "canning" was the word that meant king. The man who *could do,* who was *fit* to be a leader and protector of the people, was the king. Our word "can" comes from the same source, and still carries with it kingly powers. In the truest sense, the man who *can* is always a king. All about us we have such kings in science, invention, statescraft, business, etc. Each of them became a king because "he wins who thinks he can." The career of the Hon. J. Harrison White furnishes an example of the triumph of King Can. His boyhood life was full of hardship. At the age of nine he was forced to make his own way in

the world. But, as a boy, he had grit and determination, and in the ripe years of his manhood he became a supreme court judge. In telling a bunch of boys about his early struggles, he said in closing, "What we attain in later life is only the fruit of the seeds we sow in early life. No matter what you undertake, believe all the time that you can do it, and you will succeed. We fail because we lack persistence. Keep constantly at one thing, be truthful, for where truth is, dishonesty can not exist, and you will succeed."

The Heart that Will Not Accept "No"

Peary said his achievement was "the result of dreaming a dream, then working for the realization of the dream through twenty-three long years, with every energy of brain and soul and body concentrated on the one subject." He tells boys to hold fast to the creed of his friend George Borup: "Clear brain, clean body, persistence, a heart that will not accept 'No,' and you can win any prize." This is a code worth adding to any code you are holding. Set your will to work in any line in which you have power. Remember, victory comes through the *constancy* of will that is expressed in eternal patience. Most of what is

looked upon as genius is due to a concentration like that of Peary's. You can, *if you will,* stand side by side with earth's great souls, who, through self-mastery, have been able to realize, in their own lives, the power and the joy that come in the fulfillment of a mighty dream.

CHAPTER XLVI

MOTHERS TALKS TO GIRLS
THE DAWNING OF WOMANHOOD

All These Years a Little Girl You have been growing larger and wiser all the time. You have worn short dresses, loved your dolls, played with little boys and girls, and have been innocent, free from care, jolly, and happy. You will be a girl for several years to come, and should not be in a hurry to get away from the joys, pleasures and ways of girlhood. However, God did not intend you to remain a girl, but wisely planned that you should grow and change in body and mind from a girl into a woman, so that some day you may be a mother.

The Changing Girl God has planned for a change to take place in every girl when she is from twelve to fifteen. This is a change from girlhood to womanhood, and is called puberty or adolescence. It is brought about by the maturing of the most important organs

of her body, the mother parts, that correspond to the mother parts in the flowers or the animals. Up to this time these organs have been largely inactive, but now have begun the important work of changing the girl into a woman. From this time on, until she is forty or forty-five years old, there will be formed in one of her ovaries every four weeks a tiny egg, or ovum.

Signs of Puberty Puberty is that uncertain period in a girl's life—one, two or three years in duration—when the change from girlhood to womanhood is taking place. It is the first year or two of adolescence. When a girl is entering this vestibule of womanhood the approach is made known to her by an uneasy feeling in the small of the back, heaviness about the ovaries, sometimes by headaches and possibly by pains in other parts of the body. One of the ovaries has formed a little egg or ovum. A flow of blood tinged with mucus formed by the velvety lining of the womb, passes from the body by way of the external sex organs.

A Natural Experience This discharge is called the menstrual flow. It is a perfectly natural experience that all girls have. It

indicates that the special organs are developing and preparing for motherhood. Menstruation is not a disease; it is a natural function. When you see or feel the first signs of this change, consult your mama, and she will give you directions and advice about how to care for your person during the menses.

Menstruation Usually a girl menstruates for the first time near the beginning of puberty. If a girl is healthy her menstrual periods will occur once each lunar month, or every twenty-eight days. It is for this reason that the flow is called menstruation. The word comes from the Latin word "mensis," meaning a month. This monthly experience is known by several names—"menses," "periods," "courses" and "unwell."

Hygienic Advice A girl owes it to herself, society and her future family to take good care of herself during the menstrual periods. She should not overstrain herself at work, worry about her lessons or other duties. She should occasionally lie down and rest. No cold baths should be taken. A warm sponge bath, taken in a warm room, could do no harm. She should carefully

avoid getting her feet wet or cold, and avoid standing or sitting on cold ground or anything else that might cause her to have a chill or catch a cold. This is needful because any of these conditions would most likely cause a stoppage of the menstrual flow. If this occurs it is likely to cause pain and result in irregular and painful menstruation.

Regularity in Menstruation

When a girl has good health, does not expose herself so as to take colds, dresses so as not to compress her body and push these organs out of their proper places, takes plenty of outdoor exercise, keeps her mind free from ugly thoughts, she will be regular in her menses and feel but little inconvenience or pain. Experience shows that just in proportion as a girl fails to follow the rules just stated will her menses be irregular and painful. Girls with good health, who are usefully and happily employed, who do not let their minds dwell unnecessarily on this function, experience little or no pain.

Physical, Mental and Moral Changes

It will be noticed in the first stages of puberty that the limbs are growing larger and more shapely, the shoulders are growing backward

and downward, the chest is expanding, the breasts are enlarging, the skin is becoming more delicate and rosy, the hips are growing broader, the hair is growing thicker, longer and more glossy, and the voice is developing richer tones. With all these physical changes that are taking place, the mental and moral natures are changing as well. The girl will now take a keener interest in society, and in mental and moral matters. All these changes show that the girl is developing into a woman.

The Charms of Womanhood

This new life is making her attractive, lovable, sociable, brilliant, and attractive. This new life adds very much to the natural charms of a girl, making the naturally beautiful girl more beautiful and the homely girl more attractive. The girl with a "doll face," and weak in her sexual nature, will not be as attractive as the more homely girl whose normal sexual life has given her these personal charms of a healthy, strong womanhood.

A Sacred Function

Menstruation is a sign which God has given that tells of the possibilities of the sacred function of motherhood. The menstrual flow indicates that a little seed has ripened in the ovary. This little

seed, like the seed in the flower, when fertilized, is the beginning of a new life. When you are married, one of these little seeds may some time develop into a darling little baby.

Sweetest and Holiest of God's Creatures

After menstruation first takes place it will be several years before you are either physically or mentally fit to marry and raise a family. If you and your husband are strong and healthy, some day a little seed may remain in its cozy mother nest, the womb, and grow for two hundred and eighty days, when the nest will open and a little baby be born into your home. On that day you will have performed a service which makes you one of the sweetest and holiest of God's creatures.

CHAPTER XLVII

CONFIDENTIAL ADVICE

Most Delicate Organs of the Body In childhood, youth, middle life and old age, the organs of sex may be abused in several ways. If girls fully realized their delicate nature and their sacred mission, I am sure they would never misuse them. The more delicate and sacred an organ is, the more serious will be the penalty following its abuse. The abuse of these most delicate organs of the body results in ill-health, poor development, much suffering, and should the victims marry, their children will be puny, sickly and short-lived. The bearing of strong, healthy, beautiful, playful children is woman's highest mission. It is for this reason that girls should understand the nature and functions of these organs and the results of abusing them.

Need of Cleanliness In the mucous membrane of the external organs of sex are thousands of little glands that constantly secrete

a slight discharge. If this is not removed by washing with a soft cloth once daily, it will irritate these parts and produce an offensive odor. These parts are very sensitive, and being the most delicate organs of the body can be easily injured, so you must never rub or handle them roughly when bathing them. If, as sometimes occurs, even when you are gentle in washing them, they seem inflamed, irritated, or have any unnatural feeling, you should tell your mama. While only a few girls have this trouble, it is very necessary that the causes be removed, which can be easily and painlessly done. It is very important that these organs are kept natural and normal, for your health and to a considerable extent your happiness, life and character are based on their being so.

Abusing These Parts

If a girl does not keep these sensitive parts clean by daily washing, they may become so inflamed and irritated that she will be disposed to scratch or rub them, and this may lead to another abuse that is called the "secret sin" or "secret vice," for the reason that it is practiced in secret. It is also called "self-pollution" because of its filthy nature and the injury it

does to every organ of the body, faculty of the mind and power of the soul; or termed "masturbation," which comes from two words meaning abuse of the body with the hand. If there is any uneasy feeling in these parts that inclines you to rub them, you should mention it to your mama.

What You Should Not Do

From these remarks you have learned that you should never handle or rub these sensitive private parts except to wash and keep them clean. While it is not generally known, and may seem very strange to you, these organs also can be abused through a wrong use of your mind. When you study these organs with a view to understanding them, or when you think of their sacred functions, these mental relations to these organs never do them harm. But when you entertain thoughts about them that you would not be willing to express to your mother; when you read an immoral book, look upon an obscene picture, or engage in improper conversation about these organs, then these mental states make the blood flow in undue quantities to them, causing inflammation and congestion in these sensitive parts. From this you will see how important it is

that a girl does not permit her mind to engage in wrong thinking.

The Effects of Abuse

The effects of the secret sin vary greatly in different individuals. In some it shows itself most markedly in the physical, in others in the mental or the moral nature. While this sin is practiced in secret, there are physical, mental and moral effects that come as a result of this abuse. Perhaps the first effect of this sin is to be seen in the moral nature. The expression in the girl's face often indicates that she is conscious of wrongdoing. She likely will become irritable, peevish and disobedient, and not take the interest in prayer, the Bible, good books and the church that she once did. The continued excitement of the organs of sex leads to many forms of nerve trouble. The mind becomes sluggish, memory fails and sometimes the poor victim goes insane. This habit leads to a gloomy, despondent, discouraged state of mind, its victim does not enjoy life, and because of this mental state many commit suicide.

Physical Effects

Perhaps the most noticeable effects of this vice are to be found in the physical system. In time the eyes be-

come hollow and lusterless, complexion sallow, cheeks haggard, lips and ears pale, muscles soft and flabby, the breasts shrink, the bodily form is stooped and weak. Every time the life-giving blood is caused by this sin to rush in undue quantities to these organs, it returns to the heart with less of life and more impurities. Such girls will grow up to be weak, puny women and will suffer from dyspepsia, consumption and nervous troubles.

The Way to Freedom

Among the many thousands of girls who will read this book, some will find themselves in the grip of this vice, and will be praying, longing and struggling for freedom. If any reader is not free from this worst of all human slavery, this advice, when faithfully followed, will make you free. Remember that when you allow your mind to entertain impure thoughts, words and visions, the blood immediately rushes to these parts and this tempts you to practice this vice. Now your victory and deliverance will come just as rapidly as you succeed in getting control of your mind in these matters. This can not be done in a

day. If you have allowed your mind to run wild, you have produced a condition of mind, nerves and organs where the slightest friction of parts, the sight of a suggestive picture or sentence causes the parts to become flushed with blood. This will gradually cease as you learn to control your mind. If you are despondent, discouraged and gloomy, you must force yourself to cultivate the opposite mental states—hopefulness, courage, cheerfulness and determination. The first group of mental states are in themselves positively injurious to physical and mental health. There is no nerve tonic, no wholesome food, no medicine quite so stimulating, so strengthening and so remedial as the second group of mental states. If, because of abuse, the second group has become unnatural to you, they must be cultivated. Nature can not do her work when the mind of the individual is working against her. There are several things that will help you. When you are tempted to entertain impure thoughts or to practice the habit, immediately engage your mind in something else. Pray, read a good book, write a letter to a friend, perform some service for another, take a long walk;

in fact, just anything that will take your mind off of the temptation. Refuse to handle these organs except to keep them clean. Bathing the parts in cold water has a tendency to allay discomfort. If you have in your possession pictures or books that are suggestive, destroy them. In your social relations with young men you must permit no familiarities. Don't chide and condemn yourself any more because of the errors of the past. If you are truly repentant, God mercifully and lovingly forgives and graciously offers to give you the grace and strength with which to win the battles of the future. Hopefully, cheerfully and bravely face the future. No lasting defeat can come to one who keeps on trying. Victory will crown the persistent effort.

CHAPTER XLVIII

CHOOSING A CHUM

Most Important Years of Your Life

You are now entering upon that period of a girl's life known as adolescence. This period will take about seven to eight years. The first four will be the most important years of your life. This is true for many reasons. During that period you will be largely a girl and partly a woman. The mind of the girl that was and the woman that you will be occasionally will cause confusing experiences. You will have many new and strange emotions, thoughts, impulses, and you will need the advice of those older than yourself.

New Social Desires

One of these experiences will be the desire for social privileges. You will want a girl chum. This is perfectly natural. God has given you a social nature, and you should cultivate your social gifts. This will enlarge your happiness and usefulness.

Why a Girl Wants a Chum Young girls desire chums because the dawning of womanhood stimulates and awakens the social nature. This also is a period in a girl's life when she is especially interested in things romantic and sensational. Girls naturally choose their special chums, and it is so easy for them to engage in conversation which they would not want their mothers to hear. Such a friendship might lead to exaggeration, disobedience and secret meetings with other girls or boys. It is not hard to see how a girl might thus become thoughtless, rash, indiscreet and be overtaken by some very great wrong.

A Girl Needs Two Chums In this period a girl needs two chums: her mother and a girl friend. She often will need her mother's advice in the choice of a girl chum.

Choosing the Right Chum If you desire one or more girl friends, you should exercise great care in choosing them. If you find a girl inclined to exaggeration, to use by-words and improper language while talking about her boy friends, or who desires secret meetings with boys, however attractive she may be, you should not be chummy with her. To form intimate friendships with such girls

would be a great risk. You will find it safest always to be chaste, sincere and dignified in conversation, even with a girl chum. This does not mean that you should not have innocent fun.

The Wise Girl

The wise girl will take her mother into her confidence and ask for advice in the choice of her chums. Your mother will always appreciate the opportunity to be to you a chum, a friend and a companion.

CHAPTER XLIX

A YOUNG GIRL'S ETHICS

The Social Nature

You are now of an age when you can appreciate a heart-to-heart talk on the social relations of young girls and boys. God gave to us our social natures. It is our social nature which leads us to desire new acquaintances, to be with old friends, to be in large gatherings of people, and to have special friends. A reasonable amount of social activity is essential to our well-being. Most of our real pleasure in life grows out of our relation to society. Genuine, innocent pleasure is nature's greatest tonic. Innocent games, a big romp, a good laugh, all help to develop the body, prolong life and increase one's usefulness. Plays, games, a good time, should form a large part of childhood. The boy's nature leads him often to prefer games that require strength, endurance and daring. The girl's nature leads her often to prefer games that require less of strength, endurance

and danger. It is for this reason that boys enjoy games of football and baseball and girls enjoy their dolls, tennis and croquet.

Boys and Girls Should Play Together

While boys prefer generally to play with boys and girls with girls, yet their opposite natures lead them also to enjoy being with each other in conversation and games. In most homes and communities, boys and girls are nearly equally divided as to number. This indicates that God planned for them to be much with each other.

The Sex and Social Nature

God has given us a sex nature as well as a social nature. If girls have not learned bad language, engaged in impure thoughts or formed habits of vice, they rarely are conscious of their sex nature before the dawning of puberty. At puberty begins the dawning of a new life that results in occasional sex consciousness. If we avoid everything that would excite the sex organs, this new life will make wonderful changes in every organ of the body, faculty of the mind and power of the soul. The consciousness of sex simply means that we are coming into possession of creative energy. By keeping the mind usefully employed,

taking plenty of physical exercise, mental study, and sympathizing with and loving everybody, this sex life will be built into the muscles and into brain tissue, giving strength of body, brilliancy of mind and warmth of soul. The developing sex life is slowly and gradually preparing the girl for motherhood. This preparation is not completed until she is fully matured. The girl does not mature until she is about twenty. During the eight years of adolescence, she is gradually passing out of girlhood into womanhood. For the first half of these periods she is more girl than woman. During these early years the girl may be womanly, but she is still a child, and should still play with her boy friends without any thought of being sweethearts. It is natural for a girl to admire one boy more than she does another because he is gallant, kind and manly. It is seldom that these little experiences of admiration take on the more serious form of love; if older people do not encourage or tease them, their little spells of love will soon disappear. It is best for a girl not to think of a boy as a sweetheart or lover until she is nearly matured.

The "Boy-Struck" Girl

She excites the pity of some, the disgust of others and the love and appreciation of none. She will carry on a ridiculous conversation over the phone for an hour, or stand on the street corner and engage in the most silly nonsense. She often is a simpering, giggling, flirting, pitiable imitation of what she would like to be. In the schoolroom she passes notes and receives low grades. She carries her dressing to the limit of idiocy, disfiguring her body and ruining her health. As she grows older she takes lonely midnight strolls and buggy rides. It will be a miracle if the "boy-struck" girl does not fall. Even if she does not fall into disgrace, it will be difficult for her to regain her self-respect and the confidence of her neighbors.

Confidential Social Advice

While the association of boys and girls is natural, enjoyable, and has its blessings, it is not without temptations and dangers. In associating with boys, girls should be very careful in regard to their dress. They ought not to wear dresses which unnecessarily expose their breasts or limbs; use a word or expression that would suggest wrong thoughts to their boy friends, or go

off alone with boys; and they should never permit a boy to hold their hands, pinch their arms, play with their hair, hug or kiss them. All these things are exceedingly dangerous.

A Class of Dangerous Boys

It will be well for you to remember that many boys are very wicked. Poor fellows! In many cases they have not been trained to be polite, kind and pure. They have no idea how sinful it is to use obscene language, to be immodest, and by these methods to seek to ruin the character and life of a girl. Girls should be careful not to associate with this class of boys.

The True, the Pure Boys

Some boys are as innocent and pure as most girls are. Good boys and young men who have been well trained are always kind, courteous, brave, true and pure. Association with them is always helpful.

Girlhood Comes But Once

Don't be in a hurry to grow into womanhood. Be a joyful, playful, happy girl just as long as you can. Of course you will not want to play or be with your friends all the time, or even most of the time. You will be in school much of the time, and will want to spend some time on

your music, in learning how to make your clothing, to care for the bedrooms and to cook. You will wish to form high ideals and gain inspiration from reading books of travel, of history, some fiction of high moral and literary tone, biographies of great and good people, the best magazines and, of course, you will not leave the Bible out of your daily reading.

CHAPTER L

CONTROLLING YOUR EMOTIONS

Wishing of the Good Fairy

When the Good Fairy comes to you, what three wishes do you make? Are they idle wishes, or have they purposes in them with a chance for fulfillment in your life? Modern psychologists, who are always discovering new things and exploring the hidden mysteries of the soul, tell us that much of our future health and happiness depend on our seemingly insignificant wishes. With the wishes, they class your desires, longings, imaginings, dreams, and, in fact, all that makes up your emotional self. They show how the strings of the harp of the soul are so finely attuned that discords struck upon them may later echo back such harsh, rasping, jarring, jangled sounds as to seriously disturb the nervous system and finally break it down completely. Controlling the emotions and directing them into proper channels of activity are as essential as is the conquest of the

lower nature. To girls of a sensitive, nervous temperament, this is most vital for their physical well-being. Therefore, the wishes that you make to the Good Fairy and that you whisper into her ear alone are a matter of serious importance.

The Deep Ocean of Your Soul

Your mind may be compared to the ocean. On the surface float your conscious thoughts and the ideas of your daily thinking. The deep, dark depths below represent what is termed the subconscious or subjective mind, and in it dwell your forgotten memories, your secret or unacknowledged wishes and desires, your loves and hates, your fears, and all other emotional disturbances. The castaways you have thrown into this ocean are as strong—and sometimes even stronger—in determining and shaping your health, your happiness, your success or failure in life, as are the things with which you consciously concern yourself. So we shall put on diver suits and go down to the ocean's bottom.

At the Bottom of the Sea

Down in the depths are the things you have tossed away with the thought of getting rid of them forever—the things you have feared or that have given

you a severe fright; the repressed impulses to do the mean things; the ungratified wishes; and the unpleasant things you have seen, heard and done, to recall which makes you shudder even in later years, or blush with shame. These buried creatures are not dead, but sleeping until some favorable time, when the repressed emotions and desires, and the hobgoblins that have frightened you, may rise again in another form, and, if you do not recognize them, cause you unexpected sickness, misery and distress. Now for a little closer study of these undesirable beings of the deep, to see how they are formed, and the methods of conquering them.

"The Green-Eyed Monster"

One of the most common evidences of uncontrolled emotionality is jealously. Three hundred years ago Shakespeare well named it "the green-eyed monster." Some have made the grave mistake of being pleased at signs of jealousy in those they like or admire, regarding this as proof of their depth of love. Instead, it is one of the strongest evidences of their excessive love of themselves. Jealousy springs from selfishness. Jealous persons are always thinking of *their* pleasures, *their* desires,

their interests, and are chiefly occupied with thoughts of themselves. They want all attention centered on them, and show their love (?) and fondness (?) when they do not receive it in temper or in outbreaks of rage. This is not love, "that thinketh not of itself, that suffereth long, and is kind."

The Self-Centered Devil Fish

Covetousness, envy, self-centeredness, and vanity are all emotional offshoots that have their root in selfishness. Have you ever seen a devil fish with his long, encircling arms, with which he seeks to draw everything to himself? Lack of self-control and of emotional restraint form these unlovely traits into like hideous creatures. Covetousness and envy are always wanting for themselves what others have. The self-centered make Self the center around which all else revolves. Their wishes, their annoyances, their pleasures, are of supreme importance. Vanity seeks the middle of the stage, dominated by the one desire to be always the center of attraction.

The Mother of Spooks

Fright, fear or the early hearing or reading of bugaboo and ghost stories is the emotional mother that creates the ghosts, ghouls and goblins, and the

shadowy, shivery, spooky forms that lurk in the dark to grab you. Timid children, frightened by their elders instead of trained in emotional control, live in constant misery, haunted on every side by these day horrors and night terrors. These vague and horrible forms creep, crawl and clutch after their victims and rob the terrified sufferers of all courage except to utter the "fraid-cat" warning that the goblins will get you if you go into the dark.

A Water Puppy's Want-Appetite

It is your "wishes that go wrong," and your ungratified desires, that produce the slippery, slimy, wiggly water puppies in the Ocean of Your Soul. To understand how these slimy fellows are made, remember that appetite is the ruling attribute in the water puppy's nature. He is the same voracious creature that your dictionary calls a triton, water newt, water dog, or hellbender. His want-appetite seems never satisfied, and how he does hold on to anything he wants! I have seen Mr. Puppy with a bite bigger than he could swallow, struggling for over six hours trying to suck down a much-desired morsel, and when I left him he was still tenaciously holding it

in his greedy jaws. As a baby, you, like every other healthy youngster, wanted the moon, and cried for the hammer and the looking glass. You were mainly a bundle of wants. As you grew older, not being able to satisfy your want-life, your imagination created a fairy realm that your active fancy filled with all your coveted treasures. As you grew older still, your childhood's creation no longer satisfied your want-life, but you continued still to wish for the things you desired.

A Wish Gone Wrong

According to soul-analysis, our wishes are mainly characterized by appetite, ranging from the mere appetite for food to every kind of sense gratification, which extends almost limitlessly to cover the whole instinct for living and loving. Appetite grows by what it feeds on; therefore, on just what objects your want-appetite becomes fixed, depends your happiness or unhappiness in later life. When wrongly centered on any object, wishes become the wiggling, slimy, ever-hungry water puppies that want, want and want. Then they are called "wishes gone wrong."

Emotional Control a Vital Need The effect of all these grewsome shadow-creatures of the soul's Ocean of Mystery is one and the same. They not only injure and deform the character, but may even ruin the health of the unfortunate sufferer. The very real effect of their terrorizing presence shows itself in some form of physical, nervous or mental distress that climaxes in later years in invalidism, criminality or some of the many varied forms of nervous breakdown. Most American girls have what is called the nervous temperament. For such, and for all with any marked degree of sensitiveness, or with any inherited tendency to nervous diseases, the lack of intelligent emotional control is almost sure to end in disaster or tragedy.

"Must Minister to Himself" "Canst thou minister to a mind diseased; pluck from the memory a rooted sorrow; raze out the written troubles of the brain?" asks Macbeth. And in the exact words with which the wonderful Shakespeare made the doctor reply to Macbeth lies the remedy for all of these evidences of uncontrolled emotionality: "Therein the patient must minister to himself." First

comes the essential need of building up nerves of self-control to overrule the nerves of impulse so that you will exercise calmness, courage and moderation in all emotional strains. To control jealousy, and all other emotions whose source lies in selfishness, cultivate self-forgetting kindliness, banish the craving to be the center of attention, occupy the mind less with thoughts of self and of the self's wishes, pleasures, loves, and hates; and find your fullest joy in loving service to others, rather than *miss it* in the gratification of your own selfishness. The cause of any abiding senseless fear is generally found in some emotional shock that you received when a young child. You will likely discover this in some nurse's bedtime story of bloodshed and terror like the story of Bluebeard, or in someone frightening you into obedience with threats of "the bogy man." By a magic understood by those versed in soul-analysis, if you can locate and recognize the fear, both the fear and its effect will "dissolve like the charms in a fairy story," like when the princess comes out from a spell cast on her by the wicked witch. Control fear by not seeing, reading or doing what gives you the

shivers. Be afraid of nothing except doing wrong. Try to realize the same absolute trust and faith in the dear Heavenly Father as did the psalmist who could sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

Losing the Self

Too much thinking of and desiring, wanting and wishing to gratify the self and its senses, destroy the health and deform the character. Life means growth and development. I told you how, when a baby, your wishes began in want-appetites that demanded the satisfying of your sense desires. A major part of the self-loving, self-sympathizing, over-sensitive girls and women that are restless, dissatisfied, soured, and unhappy are those that have never, in their wishes and want-appetites, outgrown the early demands of the baby for self and sense. They are still longing for the caressings and the coddlings that are gladly given to babies, but not to grown-ups. Not getting what they want, they go through life with hurt feelings, always discontented with their portion of love and attention. The way to relief and freedom is to outgrow the

want-appetites of the baby in your wishes and desires, and to cease thinking so much about self.

A Self-Satisfying Life Ideal

The truly self-satisfying life is never found in gratifying the senses and in satisfying the demands of selfishness. The true ideal that makes for health, growth, development, and happiness is found in changing the thoughts and desires from self and sense interests to life interests. The happy person is the one that has the largest number of pleasing, wholesome, *external* interests. Occupy your mind with worth-while subjects, not with self. Get away from the little and come out into the big. God's great and good world is so full of beauty! Bud and bird, stone and star, all have such wonderful stories to tell! Enter into game, play or work that will give you a chance for self-expression in *doing*—not in wishing and wanting. Find joy and proclaim it by bringing it to as many others as you can.

CHAPTER LI

THE AFFECTIONS

Understanding Your Love-Life

How every one of you warm-hearted and loving girls would laugh if I were gravely to say I must tell you of the need of expressing your affections! To love, and the desire to be loved, are as natural as life itself. The emotions connected with the love-life are the channels through which most of your joys and tears will flow. Dr. G. Stanley Hall, the noted psychologist, speaking of love as the master passion, says, "It dominates human behavior more than any other emotion." He also says, "A great majority of nervous and mental troubles are caused by some abnormality in the love life." Aware of the vital importance of these statements of Prof. Hall, and of the influence that a correct understanding and proper directing of your love nature has on your future health and happiness, I am adding a few words beyond what Prof. Shannon has

said in his talks on your social nature and the choice of chums. I do this because I desire you to receive as much personal help as we together may give you on this subject.

Your Social Nature

Your affections find their first expression in your love of mamma and papa. Closely associated with this is the love of your home and your own little room. Then comes your love of dolls and pets, and with it, perhaps, the tender joy of acting as "little mother" to a baby sister or brother. As you grow older, your love reaches out beyond the home and your relatives; you desire companionship with others beside the members of your own family, and friendship is born. Through the outgoing of your friendship, some day you will meet the one person dearer to you than all others, the one to be your mate in the most sacred of all human ties. Then comes with renewed intensity the love of home, the home that is altogether your very own, like the linnet's nest in the honeysuckle at your window. Sheltered in your little nest, your mother-heart reaches out for the fulfillment of the love that began in your doll's play, and you want children; and with the coming of these

your own love will find its sweetest fulfillment in the most ennobling and satisfying service a woman may perform.

Making Friends

In your life as a little girl, you are not likely to err in the outgoing of your affections in the home, unless they become so dominating that they make you selfish in your love, indifferent to friends, and you think so much of home as to be unable rightly to appreciate other places. When your love first reaches out beyond the home, it takes on the nature of an adventure. It is said of my friend Dr. Russell H. Conwell, one of America's greatest lecturers, that "he counts every man his actual or potential friend." This, combined with his love of "plain, everyday people," and meeting them half way with his kind eyes and quick smile, has been a leading cause of his having thousands of friends. There is a suggestion in this to you, in making friends.

Hunger for Love and Friends

The Good Fairy denied me some of the gifts she gave to others, but she allowed me the privilege of knowing many of the world's truly great men and women, and bequeathed me the riches of love and of noble friends. All are not rich in

this way. In my personal heart-to-heart talks with thousands, the thing I found that most were hungering for was more love, and therefore more real friends. What was the trouble? In studying their inner lives, I was led to the conclusion that most of them, and that most of you that may be lacking in friends, are like an elegantly gowned and very fine looking lady that called on me one day and said she was "the most miserable woman in all the world." She was educated, refined, in good health, and had plenty of money. I asked the cause. She said, "Nobody loves me!" and burst into convulsive sobs. She had spent her time nursing her hurt feelings because others refused to love her. I enabled her to see that to have love she must give love, and be a friend to others, instead of locking her heart away from people. In less than three months she wrote me, "I am now the happiest woman in my state, and all because your big love-heart showed me the way." Dear girls, all of you, remember "the way."

Good and Bad Chums

Every girl wants and needs chums, and especially does she feel this need in her early teen age. Be guarded in

the selection of your chums. It is those you love most that most influence your life for good or evil. I need not dwell on the pleasant associations of chumship with a girl companion that enters with you into your play, and into your world of thoughts and feelings. But the chum that is "the whisperer" is a danger to any young girl.

Girl Chums That are Bad

Most girls are warned by parents and teachers about "bad boys," but few speak about the danger from girl chums that are bad. In fact, such a girl, because she is a girl, is apt to be regarded as "just a flighty youngster, frivolous, perhaps, but without real harm." If she makes a questionable remark or an immodest suggestion, it may not shock you as it would if it were from a boy. Your young mind is eager to know and full of questions, and she whispers things that other girls have whispered to her, but that you are never to tell mamma. Later on such a girl may try to persuade you to go with her "on a little lark" in which nothing can harm, for you'll be together. Of course you will have to "fib" as to where you go, but then "you're old enough to take care of yourself." Then she may take an-

other step and tempt you to take a little wine, and you will become like others who drink—careless and indifferent for the time being, allowing any sort of emotion to run off with your better judgment and reason. Seldom will a girl escape the path of black despair that many another innocent girl has been led into by the chum who whispered to her. The Hon. John J. Freschi, City Magistrate of the City of New York, whose years of experience enable him to estimate correctly the evil influences that particularly beset girls at the age of twelve to fourteen and over, says: "No matter to what degree, or in what particular, a young girl first strays from the straight path, she—barring the occasional exception—was led by another girl."

I. T. M. L. Was there ever a girl who did not enjoy a secret? How well I recall the secrets I used to have with my chums, Anita and Emily, which we mysteriously indicated in the back of our school-books with ominous looking initials! "I. T. M. L." was one, a very special secret that all the other girls wanted to know about, but our little clan of three never divulged its meaning. I. T. M.

L. simply meant "In the mud, Lu," and referred to a very laughable experience we three had in the creek, when I was the victim and got stuck in the mud. Such secrets do not harm. I always confided mine to mamma, who seemed to enjoy them as much as I did.

Secrets The secrets of the whisperer are of a different character, and are made up of guesses or of partial truths relative to the mystery of life's beginnings. Prof. Shannon, in his section of this book, has told you *all* of the beautiful story of the origin of life. His talks are in such plain language that you as a little girl of four or six years could understand the sacred things connected with the origin of your life, or long before you would be reading what I am now saying. What he has told is what you should know of these things, and what other girls should read or have their mothers tell them. It has been to safeguard you from the indecent and vulgar stories of the whisperer that Prof. Shannon and I have talked to you in this book. Girls, your best, dearest and truest chum should be your mother; beware of the chum who would have you "fib" to her.

Your First Sweetheart

My first sweetheart wore a beard and he was thirty-five, while I was but five. I loved him with the tragic intensity of a first love, and laboriously told him so with penciled scrawls that I hid in his coat pocket. One evening he discovered my love missives, and my heart stood still as he, with only a puzzled look and without so much as *trying* to read them, threw them into the fire. He had scorned my love and broken my heart. Bitter were my tears, and I felt sure I would never love again, but, girls, I did. Really, I recovered! In fact, my fancy was rather violently attracted by a handsome and attentive loyal knight before I had finished my grammar school days, and I could not even feel the crack where my heart had been broken. But it was not until womanhood that Love really came, a love that was strong, and big, and real. And so, in your young girlhood's desire for love, even though you may not begin as early as I did, you nevertheless may also mistake false love for the true. Friendships with boys are desirable and are needful for your proper development, but flirtations with love-talk and caresses take off some of the bloom from the

real love of your ripened womanhood, rob you of your girlhood's freshness and sweetness, and make you share with another what should be sacredly kept for the one man who some day will be your "other self"—your friend, chum, inspirer, and true mate.

The Coming of Your King

In these talks we are considering preparation for life, rather than fulfillment. The fuller details connected with your affections will be found in what Prof. Shannon and I have said in the book for women in the "Personal Help" series. After you have grown older I hope you will read it. I may not take the space here to even indicate the messages I gave on "Ideal Womanhood," "Marriage and Parentage," "Choosing Your Children," etc., all of which have to do with love's fulfillment in the holy bonds of marriage. These things you will need to know when you are older, so that when your King comes you will not be one of those who, in life's sweetest sacrament, "spoil the bread and spill the wine" through mistakes born of a lack of knowledge. Remember, true love comes with mature womanhood, not before. When *your* King comes it will be different than you now think,

and dearer! You will walk with him apart in a new world of beauty in which love has intensified the perfume of the rose, added a brighter silver to the moonlight, and more of meaning and of sweetness to the songs of the birds. May yours be a love tender and beautiful, like that of Elizabeth Barrett for Robert Browning, of which it was said, "They met, looked into each other's eyes, and each there read his fate! No coyness, no affectation, no fencing—they loved. Each at once felt a heart at rest in the other. Each had at last found the other self."

CHAPTER LII

EVIDENCES OF GOOD BREEDING

The Well-Bred Girl

A woman from abroad, after traveling extensively in America, said on leaving, "Either you have an astonishing number of girls of the undesirable class in America, or two classes of your girls are dressing exactly alike." In the Old World, you can tell by the dress, manners and speech the social standing of almost everyone you meet. The European visitor to our country has no such guides, because the "exactly alike" is a part of our pride in our land of equality. However, most of our girls and young women would not consciously and deliberately choose to look "exactly alike," in outward appearance or dress, if they knew that the comparison happened to be with the fallen women of the underworld of France, from whom are adopted many of our extreme fashions in dress. This is one of the things that every wise girl will avoid doing, because by dressing in such styles she will show

she has suffered a lack of proper instruction and training. No girl who would attain her best and highest can afford to ignore the niceties that are evidences of good breeding. I may not take up the many little things that are included in good manners and right conduct, for in any library you can get a book wholly devoted to everyday courtesies, but I feel I should speak of a few things that stand out always as glaring faults.

The Matter of Proper Dress

The ladylike girl should know that when she is wearing the Parisian fashions that come here, she is not always dressing as the nice French girls do. She may be dressing like the indecent girls that our foreign sisters ignore. Girls who wear immodest and flashy dresses must not be shocked if they receive insult from the uninformed stranger from Europe, who may expect to find the Parisian character that such dresses indicate to him.

Maidenlike Modesty

A girl shows her breeding by placing maidenlike modesty and decency above fashion. You need not frown, and think I would make you dress like nuns. Far from it. There is a happy medium in all things, and you need only be careful to

avoid fads that are extreme and immodest. Any one of you would be very much mortified if a boy friend were to see you dressed in nothing but a chemise, yet some older girls see and entertain boys when they are dressed in a way that shows just as much of their nakedness, their garments being less modest than an ordinary nightgown.

An Ideal of Proper Dress

Now, what shall the modern girl do, for she can not endure being out of style? Girls, show your backbone, not in a V-shaped party dress, but in the individuality of your dress, and do not manifest a sheeplike willingness to follow grotesque, flashy and indecent fashions. Do not follow any fashion, however popular, that will make you an immodest freak, and reveal the sacredness of your human form to the vulgar public gaze. Make your ideal of dress true beauty, which includes fitness, comfort, utility, charm, quality, and taste. Pattern your garment after the style that will best display the beauty of your special figure, and seek for harmony between the color of clothes and your color of hair and eyes. Any girl who will have the independence to do this will be *well dressed* anywhere, and attractive for the taste and art she reveals.

Price of a Diamond Ring

The wearing of jewelry is governed by the same principles as those that apply to dress. The well-bred girl does not jingle with ornaments, or load her fingers with rings. Poor girls sometimes incline to pattern after the rich. Girls often say, "I want what other girls have." So, naturally, when the daughters of the rich wear gold and precious stones, they desire them also. Recently a woman told me why she never wore a ring, even though her father was worth $175,000. She very much desired a diamond ring costing $200. On her way to buy the ring she met a good and wise friend who told her that while she could get the ring, many other girls did not have the money to do so, and that her wearing the diamond might cause some of those with slender purses to give to some rascal the highest priced jewel a girl possesses in exchange for a ring of gold and a sparkling stone. The rich girl was horrified. She did not buy the diamond ring, and has never worn a ring of any kind, lest it might be a temptation to a weak sister. When engaged, her troth was plighted with a Bible with the verse marked in Ruth, "Whither thou goest I will go."

Respect Yourself and Others

Now that I have said so much about dress and personal adornment, I do not want you to get the idea that a girl can afford to ignore dress and her personal appearance. The careless, slovenly girl is always regarded as one who is lacking in a proper appreciation of herself, if not in self-respect and in respect for others. There are little marks of cleanliness and neatness in the making of your daily toilet that always indicate good breeding. Doing these things now will make them habits that will go with you through life and give you that air of refinement that always surrounds the true gentlewoman.

Carelessness in Personal Appearance

A girl should take pride in personal cleanliness and in the neatness of her personal appearance. She should make it a habit to put on her clothes carefully; keep her shoes polished; give her teeth, nails and hair proper daily care; and see that her ribbons and clothing are clean. It is not necessary to have your dresses made of costly material. A girl dressed in an expensive gown, mussed or spotted, and bedecked with jewelry and flying ribbons, displeases by her appearance, and frequently

destroys her chances to win the worth-while prizes in life that are given to Miss Neatness, modestly dressed in a garment that is inexpensive and clean, and who has exercised care in the making of her toilet.

Objectionable Personal Habits

It seems it should hardly be necessary to speak of a few faults like habitual spitting, hawking, and sniffing or snuffling, as objectionable; yet sometimes a girl who is otherwise very charming will do these exceedingly offensive things. Sometimes a girl neglects to see that she has a clean handkerchief in her pocket. When I was a little girl, I came under the influence of a woman who was in deep sorrow, under a severe mental strain, and frequently in great physical pain. The one thing that I never forgot about her was that, under every circumstance, she always carried a spotlessly clean handkerchief. I often wondered how it happened, but later I knew it was a habit formed in her early teen age. Every girl should rigidly avoid the unpleasant things I have mentioned that destroy a girl's attractiveness, frequently make her lose social standing, and later may cause her loss of business or professional standing.

How to Command Respect Commanding the respect of others through a good appearance is but a minor thing unless accompanied by conduct and manners that show you respect yourself. Let your actions always be those of a lady. Don't hail the stranger with smile, gesture or waving of the handkerchief. Don't be forward, presuming or bold. No matter where you are or what the circumstances, show by your speech and action that you are well bred and have becoming modesty. Avoid loud and boisterous talk and conduct. In your conversation do not speak louder than is necessary, nor call to your acquaintances across the street. A sweet, low voice is always a distinctive personal charm and a mark of refinement and culture, while "the loud laugh bespeaks a vacant mind." The girl who complains about having been insulted is frequently one who, in her walk, dress or conduct, perhaps unconsciously is inviting insult. The girl who is modest and ladylike is respected even by the rascal, and generally will find that no insults are offered her.

Put Yourself on Record I often recall a girl that almost every one spoke of as a little queen. She had high ideals, was positive

and decisive, and when the Whisperer first approached her she was met with such a decided rebuff that soon it was generally known that this truly queenly girl would not permit such things. Vulgar stories were always hushed at her approach, for she had put herself on record as against such talk, and her presence even served as a check on careless and slangy speech. Yet this girl was no kill-joy, but such good company and so resourceful that her society was desired and sought after, and care was voluntarily taken by her companions to avoid doing what would offend. Girls, you, too, each one of you, may be a queen, and put yourself on record as not permitting what is questionable, vulgar or indecent.

A Task for Girls

Every one of you girls wields an influence. Your heart, as a good girl, naturally inclines you to use your influence for the good of those with whom you come in contact. You will do this by not conforming to evil, and by taking a positive stand squarely against whatever is lacking in cleanness of act or speech. You can also do much to stimulate your boy friends to high ideals by letting them find out that to have

your good opinion and enjoy your company they must live on the same high plane they expect you to live on as a nice, refined, lady-like girl. This will mean they must live up to your same ideal of moral conduct, and that as you do not smoke, drink, use profane language, or associate with immoral people, they may not if they expect to associate with you. If you will persist in this course all through your young womanhood, you will be doing your part as a true woman to the coming generation in changing the present double standard of morals into a single standard of social purity for both men and women alike. The task is before you, and is worthy and worth while. By insisting on *one standard,* you will add to your own happiness and help to safeguard the health and happiness of the boys and girls you influence, beside adding to this the wealth of a good, clean inheritance in the little lives that some day may call you that most blessed of all sweet names, "mamma."

A Key to True Ladyhood

No one can be familiar with all of the many social customs and social usages; but in traveling in many lands and meeting peoples of many nationalities, I

have found that if I always governed my actions by the promptings of my heart in kindness and in gentleness of expression, I made no serious transgressions. So in seeking to attain the right manners that result from good breeding, remember you must be considerate, kindly in the expression of your purposes, and gentle in your speech and action. You must exercise self-control under stress of annoyances and dislikes; avoid discourtesy and rudeness; express kindness; and repress selfishness. If you will do these things, you will spontaneously express the qualities of good breeding that are a part of all fine and gentle womanhood.

A MAKE-BELIEVE FAIRY LAND

CHAPTER LIII

MISTAKES OF SOME GIRLS

"Had Someone Only Told Me!"

She was a sweet girl, young and innocent. She had made a grave mistake, and when telling it, between tears and choking sobs she frequently cried, "How could I know any better? Oh, if someone had only told me!" Often have I heard the echo of these same words from other girls when they have done wrong. So I want to talk to you today in a quiet and intimate way about the mistakes of some girls, so that you and I can help those who do not know.

Choosing Your Amusements

Wise people carefully choose amusements that gratify in a wholesome way the very natural and very human craving for pleasure. But young people are not always wise. In the search for unfortunate girls who have disappeared, the police very frequently are informed, "She was fond of picture shows and dancing." The moving pictures have brought us much

that is instructive and inspiring, but not every film that is thrown on the screen is fit for the girl who would keep her mind filled with beautiful memories. There are many films dealing with the same themes and giving the same false views of life as are found in the trashy novels that Letty reads, whose heroines she defines as "good sports." There are others that picture vice under the pretense of teaching some great moral lesson.

Lessons Not Necessary to Learn

To wade in mud and mire to gather noxious weeds, when the meadows are full of bright and fragrant flowers is silly, but not as foolish as it is to attempt to gain lessons of morality from immoral sources. The ripened judgment of the late William Winter, one of our very greatest dramatic critics, is worth your serious thought. He says of these plays that are presented with the claim of teaching "a great moral lesson:" "It is invariably a trite and trivial lesson and completely superfluous. Fire will burn. Be virtuous and you will be happy. Twice two are four. That is the substance of the lesson. * * * Dramas of the kind are not presented from any moral impulse or with any ethical purpose. * * *

They are made and presented because these situations commonly impress the amiable multitude, and are therefore remunerative in money. No spectator ever profited by any one of them, or ever will. Their only practical effects is to fill the mind of the observer with images of immoral character and pictures of licentious life; to set the imagination brooding upon iniquities, and to sadden the heart with an almost despairing sense of human frailty and wickedness."

Wishing You Were Rich

Every girl who is not wealthy sometimes sighs and in her day-dreams pictures the good times she could have if she were rich and had all the money she could spend. Every girl nowadays desires money, which is right, and later on I shall tell you more about money getting; but first we want to see, behind the curtain, the life of many of the envied daughters of the rich. Many years ago Jesus said of the common people, "Ye are the salt of the earth." The longer you live and the more intimately you come to know men and women of all classes, the more fully you will realize this great truth, and, as one of God's common folks, rejoice in the riches not measured by the standard of mere financial rating.

Losing in the Game of Life

Those who know most about the girls of the wealthy class tell us of mistakes that very many of them commonly are making, mistakes that rob them of the best things that life holds. You who have health, a desire for work and an opportunity for play, a high ideal, and the self-mastery to realize the ideal, are ever the possessors of far deeper joys and more worth-while treasures. The very freshness of your delight and your power to enjoy because you have not been spoiled by too much seeing, having and going, are very precious possessions that rich girls I have known would gladly buy of you if money could buy such things. They covet the flavor they have lost through excess.

Cigarettes and the Punch Bowl

Abby A. Sutherland, principal of Ogontz School for Girls, in an editorial in the *Ladies' Home Journal,* July, 1916, says, in substance, the mistakes of some of the rich girls are the outgrowth of their careless attitude towards the free use of cigarettes and alcoholic stimulants. Possessing little of self-denial, and having no incentive to practice what little they have, many of these rich girls get so they can pass only a few hours of the day without a cigarette, and

this habit is followed by the worse one of wine drinking. Through their self-indulgence they become nervous, maudlin, hysterical, and when in such states they grow tired, unhappy or sick of life, they drink the more to help them to forget. And the results? In all of our large cities are private hospitals for nervous disorders of women. "An appalling number," says a writer of national reputation, "are the refuge of girls of the wealthy class who have drunk themselves into a nervous state bordering upon insanity."

Bunny Hugging and Ragging

Dancing has been called by Joseph Lee, president of The Playground and Recreation Association of America, "the first and most exuberant utterance of the joy of life." Miss Elizabeth Burchenal, the expert in athletic sports for girls, whom I have mentioned before, places dancing as "the best loved, most commonly practiced, and with greatest primitive appeal." But you must not mistake the kind of dancing that is meant; the dancing here spoken of is the classic, outdoor, gymnastic, and folk-dancing, all of which are very delightful exercises that tend to give grace, poise and rhythm. Tangoes, fox trots, bunny hugs, and ragging are not meant; they are

like the questionable Parisian fashions and are stamped with the same marks of indecency. The public dance halls where lack of supervision permits these disgusting "dances" can not be condemned too severely. They are not the place for any respectable girl. Because some of the so-called "smart society" permit them to be danced in their homes does not make them any less objectionable; they also give dinners to monkeys, and adorn their pet dogs with jeweled collars when they know little children are starving.

After the Dance

There is another evil growing out of these dances that I have just condemned, of which the innocent girl is not aware. The music and everything else accompanying them does not stimulate the higher sentiments. Instead, when it appeals at all, it awakens and appeals to the lowest kind of sense desire. The girl who has spent an evening in these dances has been surrounded by unusual excitement; this has come through her emotions being stirred by the music and the embrace in the dance. On the way home, when away from the eyes of others, in this condition of her emotions she is less apt to stop any little familiarities that

may be attempted by her companion. Innocent fun, so far as she may understand it, may be quickly changed into mischief and diverted into dangerous channels that end in placing the blight of shame and disgrace on the unfortunate girl for a lifetime. A dean of girls, of large experience, told me that ninety out of every hundred girls that were led astray confessed to her that their downfall occurred after the dance. She further remarked, "The average boy tries every girl," meaning by this that the average or ordinary city boy tries to accomplish the downfall of every girl with whom he associates.

Kissing The beauty, freshness and sweetness of the flowers in every park are kept so by the common signs, "Don't touch the flowers." Each of you girls has a charm and sweetness far more attractive than that of the most lovely flowers, and *you* are the one to protect and keep this charm and sweetness by never permitting any familiarities. The wise girl will repulse even an unconscious familiarity at its very beginning, and then she will not have to stop the conscious approaches later on. A kiss should be a sacred thing, and every pure girl should keep her

lips sacred with the thought of the one man that some day she will love with a love as strong as life itself. Holding hands, hugging, and any act that brings closeness of contact, are best never indulged in with the opposite sex, and you need to exercise caution in this even with your girl chums. No boy ever makes his first approach in an attempt to kiss you. He will do some little thing that will give him an opportunity to touch you, like admiring a ring and incidentally pressing your hand. If this is unrebuked by you, he makes another and more familiar advance, and then a bolder one, each act tending toward closer and nearer association.

Love, and Miscalled Love

"But I like pets and caresses, and I don't see where there is any harm; Joe says he loves me so much that he just can't keep his hands off of me." These were the words of impulsive little Etta, and, I think, many a girl has had similar thoughts after her return from an evening's outing, when her heart has been made to beat fast and her cheeks glow by the love words and the praises of her charms by her escort. Girls, there is sex attraction and there is also genuine love, and the two are very different.

It is this sex attraction that prompts the familiarities, and in ninety-nine cases out of every hundred causes all of the gushing talk about your charms, and the professions of love. I know of boys who, for the sake of breaking down a girl's resistance against familiarities, will engage themselves to her and promise to marry her. Such boys end their engagement with their evening's fun, and the next night are engaged to another, while they laugh at the girl when away from her for being what they call "cheap" and "an easy mark."

The Eyes of Others

But you say, "I have known only nice boys where I live, and none of them ever do anything wrong." Dear hearts, there is danger in every community. Those older in years do not always speak of these unfortunate conditions, but wherever you are, you must protect yourself by avoiding places of temptation where opportunity is given for familiarity. Questionable and dangerous are the out-of-the-way cafes, the roadhouse refreshment rooms where ice cream and soda are served, "joy rides," the unsupervised dance, evening strolls through dimly lighted streets and in lonely parks,

accepting invitations to go anywhere with one you do not know all about, and taking up with the stranger who grows "chummy" in the picture show or on short acquaintance. Govern your conduct when alone with one of the opposite sex by never allowing what you would not allow in the presence of your mother or your brother. Keep in mind that the eyes of others are always upon you. Observing these things will prevent you sharing in the mistakes and misfortunes of the less discreet girl.

Unwedded Little Mothers

Girls, I would not rob you of any of your jolly and innocent fun, but all of these little things I have pointed out are very necessary to avoid, because they are all steps that lead to one common end, the sad end of a girl losing her good name, and the terrible misfortune and bitter anguish of being an unwedded little mother. When this happens, a girl knows that all the talk about love was merely sex attraction, and the wooing done to break down her resistance. The one who praises her charms and calls her so many dear and loving names soon dismisses her from his thoughts, and disowns the helpless little unnamed baby on

whom will always rest the bitter blight of shame. Love, real love, is never selfish, and never seeks its own gratification, and will not by word or deed do anything that will bring grief or sorrow on the beloved. Genuine love will never ask you to sacrifice your purity, your sweetness, and your true womanliness.

The Shadow of Sin

I would crystallize my message to you on the "Mistakes of Some Girls" by quoting a verse from an old acquaintance of mine, Fred Emerson Brooks, the California poet. Copy it and hang it in your room as a measuring stick to use on your good times.

"Pleasures are false that bring repentant pain;
The soaring hawk, however swift he fly,
Can not outstrip his shadow on the plain—
That low-flung specter follows till the twain
Alight together on the crag hard by."

CHAPTER LIV

THE GIRL WHO WINS

The Good-Luck Clover

In my memory there is one girl who stands out like a queen. This girl was admired wherever she went, and always attracted attention. Her features were plain, she dressed simply, and her only jewels were the flowers that she invariably wore. Because her society was always sought, a few girls, with envy-blinded eyes, jeeringly said she wore flowers to cover her good-luck clovers, and that she won because she was born under a lucky star. Admirers by the score said she excelled all other girls in beauty. But all of her critics and admirers were mistaken. The favoritism and the honors that were hers were not due to four-leaf clovers, lucky stars, or beauty, but were due to her having a heart that was good and kind, and a strong and charming personality. Continued success of any sort does not happen by luck or by chance. The mind and the character of a strong and attractive per-

sonality are back of every great winner in the world.

Preparing to Win When your grandmother was a little girl, marriage was regarded as one of the main objects of every girl's life. Today you have this same mating instinct, but you have in addition to this a desire to do something with the ability you have gained through your more liberal education. Opportunity as never before in history will be yours, in common with all other girls, when you are a woman. So many noble men will have been killed in this world's war there will be a call for you for service outside of the home. You want to prepare to win. Your success or failure will depend on *you,* not on surroundings or opportunity.

Laying Foundation Stones All that I have talked about in the previous chapters has had to do with making you the one who will win out in life. Yours is the power of choice. If you neglect to care for your health, if you drift along in an indifferent, listless way, and do little or nothing to conquer the lower nature, or to attain the power to Do and to Be, you will not lay the foundation stones on which success and happiness are built. You

will be weak in body and in mind, and such a one is not wanted in the big world of affairs, is not a favorite in society, and is not the good, kind, agreeable, sunny, happy person that you would want as your closest companion throughout life. Now for a few suggestions that may help you to be one of the winners, and to have the constant and unfailing "good luck" that comes from realizing and attaining all that you are capable of being.

The Joys of Work

You can not accomplish nor really enjoy anything without power. It requires power to work, to think, to feel, to enjoy. If you lack energy, you must cultivate it. True pleasure depends on activity. You can not even enjoy the pleasure of rest without first having earned it. Do you know the joys of work? If not, begin today. To the girl who has nothing to do, even pleasures become a burden, and life loses zest and flavor. Purposeful, productive work brings joy; idleness results in weariness, and in the weakening of will power. In developing energy for power, learn to work with regular, even stroke, and do not put more force than is needed into what you are doing.

Fifty-Three Toothpicks

Girls usually have enough energy, but much is wasted in useless activity, and so there is need of directing it into purposeful channels. I recall a lesson I learned in controlling my energies. It may suggest a need to you. I was busy talking to a caller, and unconsciously to me my fingers were busy also, breaking toothpicks. *I know the exact number,* for, on leaving, my friend quietly rebuked me by saying, "You are an energetic little body, but you can use your energy to better purpose than in destroying fifty-three toothpicks." Think of the calm control of the one who counted, and of my waste of power!

Pep and Ginger

Energy, when set on fire by the emotions, becomes enthusiasm. You want enthusiasm, no matter what your life may be. Show that you have a live, active interest in what you are doing. Put snap and "go to it" into your work. Throw your whole heart into whatever you undertake. Your enthusiasm will stir others. Show that you are alive and awake, and not sleep-walking with your clothes on. The winning girl has always what salesmen call "pep" and "ginger." She could sell vinegar

over a counter with such enthusiasm that you would buy it instead of the rose-water you came to buy.

The Girl Who Whines

In contrast to the girl who wins is the girl who whines. Never whine over what you have to do, or complain of your trouble or your pains. Anyone can do that, or be agreeable when everything is pleasant; but it takes the courage of a *truly* "good sport" to meet defeat and the disagreeable with a smile. It is the strong nature, the thoroughbred, that is full of resolute cheer when tasks are hard and things go wrong. Get fun out of *whatever* you have to do. Emerson says, "The soul's highest duty is to be of good cheer." The girl who whines and says "I can't" is a failure, even when her feet are planted on the Road to Success and her body is facing in the right direction. There is no "go" in her, and *opportunity* has no meaning for her.

Romance of Pots and Pans

How I used to dislike washing dishes and peeling potatoes! In my little book, how I poured out my inner soul's grievances against such drudgery! Then came larger vision and I saw what I was doing as an adventure that had been

shared by my cave-woman grandmother who cooked by the open fire, and by all the women who have ministered to the race until my day, and it became almost a sacrament! I discovered the beauty of making romance out of drudgery, and that all big things depend upon commonplace little things. One of our presidents has said, "There are many forms of success, many forms of triumph, but it is the intimate and homely things that count most." The real winner takes hold of *any* task with both hands and makes it count for one in life's big score of attainment.

A Breath of Violets

The girl who wins is kind to the stranger as well as to loved ones. My own life was strongly influenced in this direction in my earliest young womanhood by the results of my efforts to bring gladness to two lives. Business required me occasionally to call on two men. One, an extensive promoter, was blind. The other, who had his eyesight, seemed always overburdened with work and worry, and more blind than the promoter to the beauty of the world. My sympathy went out to both. Desiring to throw sunshine into the darkness that shut them in, I sought to speak to them in the

kindest and cheeriest way I knew. One day I had to wait in the outer office before the promoter could see me. When he was at liberty, I heard him say to his private secretary, "Tell Meadow-lark I am ready." Another day the overburdened man, to my surprise, asked, "How can you always wear fresh violets?" I told him I did not. He seemed puzzled, and mumbled something about always smelling them when I called.

Making Your Bow

I have often watched a lady friend of mine, who is one of America's most gifted readers, and tried to analyze the secret of how she captivates every audience. She has a way of her own in crossing the platform and smiling that wins the heart of her audience before she has said a word, and I have never known it to fail. Many persons with unusual talents fail to win because they do not make an attractive bow before the public. Be natural, be independent, and be yourself. Instead of trying to be like everyone else, be different wherein you *are* different. Instead of conforming your character to what others may expect, conform to what is right. Express your own individuality, and do not cramp your soul by trying to fit

your ways and manners to the pattern of other people. Dr. Luther H. Gulick, in speaking recently to the National Educational Association, voiced a thought that will be well for you to bear in mind, as a suggestion to help you to be a winner. "My special place in the world," he said, "is due to my *differences,* rather than to my likenesses to other people.

Select Your Slogan

Pre-eminent above all things in the winner is Character. What then is character? Character is the sum total formed by mastering and attaining the qualities of mind and heart that I have outlined in all of my talks, and more besides about which I have not had space to speak. Character is built by what you do, and is made up of what you are. Character makes you keep your promises; makes you take pains, and do your work in the best possible manner; makes you faithful and reliable; makes you honest, loyal, truthful, and dependable. Character is having worthy ideals and living up to them as closely as you can. We all have our faults, and fall short of attaining perfection in that beautiful thing called Character. You know wherein you lack.

Select your slogan. There are many beautiful cards with inspiring extracts from Stevenson, Phillips Brooks, Browning and others, from which you can select a few choice lines to enhearten you. I like one by Henry van Dyke that begins:

"Be glad of Life because it gives you the chance to love and to work and to play and to look up at the stars."

Another one with an inspiring ring to it is:

"Then away with longing and ho for labor!
And ho! for love—each one for his neighbor;
For a life of labor and study and love,
Is the life that fits for the joy above."

CHAPTER LV

GETTING THE MOST OUT OF LIFE

The Most Wonderful Girl

On a street in Paris, where I have often walked, is a magnificent statue of a girl who got the most out of life. A similar statue is erected to her memory in front of the great cathedral at Rheims, and most of the cities of France pay a like loving tribute to her. History records her as "the most wonderful girl that ever lived." So fondly is she remembered that I never passed a monument erected to her memory in France without seeing at its base fresh flowers, placed there by those who hallowed her name. Today she dwells so vividly in the hearts of the French soldiers that they claim her spirit is with them wherever the battle is raging most fiercely, and, as of old, she is commander-in-chief at the front in the din of the charge with its withering hail of fire.

What France Owes to a Girl

Today France is France because of her, and over five hundred million Frenchmen who have lived and died since her time have been

blessed as a result of her dauntless deeds of heroism. Yet she was always a *girl,* tender, forgiving and lovable. On the field of battle, after her most splendid victory, she forgot her own triumphs to hold in her lap the head of a dying enemy and speak tender words of comfort as his spirit was "crossing the bar." Bloodshed and suffering distressed her, and sometimes in battle she did not draw her sword for fear she might take an enemy's life. She loved her home, her mother, her friends, and her simple peasant life. When she had crowned the king at Rheims and restored his lost kingdom, she asked nothing for herself. This wonderful girl, who is the only soldier in history who held supreme command of a nation's armies at the age of seventeen, was canonized as Saint Joan of Arc by the church of her faith. Mark Twain, who has told her life story in all its simplicity and sweetness, says of her, "She is the Wonder of the Age." After considering the unfavorable circumstances of her youth, origin, sex, early surroundings, etc., he further says, "She is easily and by far the most extraordinary person the human race has ever produced."

THE MAID OF ORLEANS—THE GIRL OF VISION

HAPPY DAYS

The Girl With a Vision

Great was Joan of Arc as a soldier, but it is not brawn and muscle that people think of when they speak of Joan's greatness. They think of her as the girl with vision in her face, and love her for the greatness of her soul, and those big, magnificent qualities of affection, courage, loyalty, patience, compassion, unselfishness, faithfulness, and spirituality. Hers was a rare and a truly great soul, with an unconquerable spirit that never surrendered, and a heart so big and forgiving that she went to the stake with loving and endearing words and prayers for those who had treated her so shamefully. She never wavered in her faith that God directed all she said and did. In restoring the kingdom to France she had fulfilled her divine mission, had done God's will. His peace dwelt in her tried and tired soul and comforted her as the flames closed in about her, and her dying lips kissed the cross. Read the story of her life as told by Mark Twain. When you go to New York City, visit the Metropolitan Museum and see the wonderful painting that Bastien-Lepage has made of this girl of vision. She is in her garden listening to the Voices and seemingly

talking with the angels, who are giving her God's commission to win back the kingdom for France.

The Captain of Your Soul

If you would get the very most out of life, you, too, like Joan, must have vision and a heart filled with God's love. You remember, in the first chapter, when we started on our quest of beauty and a long and happy life, I told you that my girls did not die in the last chapter, but that they lived and wanted to. I also promised to be your comrade, and, as best I could, help you to prepare for life so you might realize in fullest measure the joys and blessings of fulfillment in later years when you would feel the self-reliance and the power that come from being "the master of your fate, the captain of your soul." So far we have been considering how you might be the master of your fate, but to get the *very most* out of life, *you must also be the captain of your soul.*

How Queens Are Crowned

Sometimes, in the Twilight Land of Sleep, strange pictures weave themselves in the fabric of my dreams. One of these was a picture of how queens are crowned. I saw a throne room, and in it

two thrones. Above the throne were angels, and they held aloft a crown. I saw a woman enter who would be Queen. She approached the throne dressed in regal splendor, and when seated I heard her say, "I will be a queen, and I will wear a crown." But though she said this often and with great emphasis, the angels did not bestow the crown. Then came another, simple, modest and sweet. She quietly and with seeming reverence took a seat upon the throne, and her lips moved as if in prayer as she bowed her head. Then I heard her say, "Give me, O Father, of Thy indwelling life. Let it be all and in all, that I may be worthy to be crowned." And the angels drew nearer, and smiled as they kissed her cheek and said, "She has the vision. She has heard and understood the divine command." And they placed the crown on her forehead and she was made a queen.

A Real Queen

This is the vision you must have if you would be the captain of your soul. There is a power higher, stronger, greater than your good chum Will; a force that stands as an invincible power behind *all* right willing, right thinking and right doing. It comes from a deep, loving fellowship with

our dear heavenly Father, that awakens your soul and quickens your spirit to their highest and holiest manifestations. Then indeed do you become a real queen, crowned as a child of the King of Kings, and it is yours to draw from the spiritual universe according to your daily needs. The *way* to receive and realize this divine power is plainly and beautifully told you in the Gospels and in the Epistles. The Psalms, and Isaiah, and other books in the Old Testament, plainly foreshadow it also. Read them daily, especially the Gospels and the Epistles, and the words will grow dearer and sweeter with a closer knowledge of them, while your soul will grow stronger and more beautiful by feeding on this spiritual food. Here, if you will obey, is the way that leads you to the supreme source of strength for all of your attainments, and that will enable you to get the most possible out of life.

Sweetest Flowers of the Soul

Every girl I ever knew wanted to be beautiful, and had a feeling of distress when she lacked in physical charms. Elbert Hubbard said of the rather plain Jane Austen, "She was good-looking. *She looked good because she was.*" I have a

secret for you that I want you to remember, so that you will be one of the girls of whom I told you in Chapter II, who, in looking in her looking-glass, *looked through.* There is a beauty which, as you have heard before, is only skin deep, and there is another beauty which finds its origin in the soul. Soul beauty will illumine the plainest countenance and give its possessor a radiant face. There have been thousands of women, far short of perfection in form and in feature, who had hearts so tender and full of love and service and lived so gloriously and triumphantly, that they received, from all who knew them, greater admiration than physical beauty ever commands. It is character and the outer radiance of the soul's beauty that makes the face of Jane Austen or any other beautiful. Lack of soul makes an otherwise perfect face unlovely. So get the vision beautiful and grow flowers in your Soul's Garden that will pour out a sweet fragrance of goodness, kindness, honesty, faith, hope and love. With the awakening of your spiritual consciousness these will bloom and give a subtle charm that will make you attractive and beautiful in the highest sense, no matter how great may be your handicap of physical plainness.

Beauty of Soul

The desire for beauty of feature is normal, but lack of it should not make you unhappy, for some of those who have possessed it in fullest measure have regarded it as "an unpleasant and unprofitable gift." Physical beauty at best lasts but a short period of time, and then, to the woman who has beauty only, comes the agony when beauty begins to fade. The greatest beauty the world may ever know, if she lacks in beauty of mind and soul, will fade, wrinkle and grow ugly in old age. I once knew a woman who was so beautiful that my young eyes never tired of feasting on her charm of form and feature, but later years brought bitterness and hate in her heart, and a blight and deformity to her soul. When last I saw her her face was so hideously ugly that I could not bear to look on it. Just as time sweetens the tone of a fine violin, the passing years add to the hallowed sweetness of a soul that is beautiful, and more clearly impress on the face the radiance of the inner glory.

Advantages of Being Plain

If you are inclined to chide the Good Fairy and feel she has withheld her choicest gift when she denied you beauty of feature, I would have you listen to

the testimony of Lillian Russell, for many years the most conspicuous beauty in America. She recently told in an article she wrote for the Star Company Service for newspapers, "Why I Would Rather Not Be a Beauty." She told how a beauty is not as much loved as is the plain woman, because of the envy that tinges the friendship of those of her own sex; while the love she awakens among men is mostly among the "addlepates," and that it is largely an offering to their vanity in wanting "to go round with a looker."

Hardships of Being a Beauty

Let me quote a few of the exact words of Lillian Russell and then have you weigh the advantages between physical and spiritual beauty. "If the privilege," she says, "of being born again were granted me, I should ask to be a plain woman. My life would be a more comfortable one. I believe I should be happier. * * * The woman that is not a notable beauty has more chance for true love, for happiness and self-expression than has the beauty. * * * Cleverness and brains last longer than beauty. * * * Beauty is always a target for criticism. It calls attention to imperfections of mind, of art, of character. If I had been born homely

I would have been an artist. * * * And I should certainly have been happier in the life of the studio. * * * The girl who escapes beauty escapes many of the temptations of life * * * for the woman who has a pretty face they are legion. * * * The broken heart is after all the end of beauty, unless it has been fortified by an active brain."

Choice of a Mastering Ideal

Joan of Arc had vision, and she is known as "the most wonderful girl that ever lived." To get the most out of life you, too, must have vision. No stream can rise above its source. Your power and influence in the world, and what you will get out of life, are determined by the height of your inspiration. All that I have said thus far has been to enlarge your vision of life and enable you to choose *a mastering ideal high enough to govern and fine enough to realize all of the richest values of life.* You will not rise above the level of your motives, and what you will get out of life will rest on the height at which you place your ideal. The motives I have given you for conduct are every one needful and essential, but remember, *the supreme motive, the* motive that will

keep you true to a mastering ideal, is that which springs from a heart aflame with God's love.

Your Need of Vision You need vision to keep you under the spell of your mastering ideal. Vision will vividly hold before you the inner picture of your best self and of the queen you expect to be as a woman. This is not to be a picture for you to admire as a beautiful dream, but a thing that becomes so deeply centered in all of your desires to have, to do, and to be, that it is *a living reality* that constantly acts as a compelling force to your will, and a refining and guiding power that governs all your thoughts, feelings and actions.

Life More Abundant Our Saviour said, "I am come that ye might have life; that ye might have it more abundantly." All I have said has been in order to prepare you for this message of the one great and true Master, that *you* might have life and have it more abundantly. I have tried to show you how to grow a strong body, build right habits, train your will and develop those elements of mind and heart that will make for you a full and happy life. I have aimed to show you how to acquire those qualities that make for

you a strong, winning personality, and tried to make the way plain and simple. Nothing given is impossible for you to achieve and realize. While all of you can not be classed as beautiful, or become brilliant or famous, each of you can become energetic, careful, persevering, truthful, reliable, kind and loving, and by expressing these be one of my dear girls who will triumph in life's battles and win life's most satisfying rewards.

End of the Trail—and Beyond

When at the Panama-Pacific Exposition, I passed daily for several months the equestrian statue, "The End of the Trail." The Indian rider, bent and exhausted, was leaning on the neck of his pony. The faithful animal showed that his strength, like his master's, was fully spent. This statue always depressed me; it suggested too strongly the end of life's joyous activities. I was glad that the Fountain of Energy was very near with its dashing waters of power; that the California sky was so full of turquoise; that the yellow and purple pansies grew so near the statue of the Indian and his pony that their dear little faces always puckered their brows at me as they looked up into the sunlight as I passed by on my way

to the nearby Educational Building. I was glad that the Court of the Universe was but a few steps beyond, so close that I could hear the inspiring music of its band, and through its massive arches catch a glimpse of the majestic Tower of Progress, from whose statued pinnacle the illuminations of the mighty searchlights were always the last to fade at night. Beyond, as a fitting background, was the broad expanse of San Francisco Bay, with the vast Pacific barely hidden by the narrow peninsula of the Marin hills. I rejoiced in the placing of the statue of the Indian, for to me all the surroundings spoke of the harmony in all of life's activities, in which there is neither end nor valedictory.

A Higher Goal

In life there is no standstill. We reach one milestone only to pass on to the next. Across today always falls the shadow of yesterday and the promise of the sunrise of tomorrow. Eternity is not in the future—eternity is now. You have the key to a more abundant life, and know how to achieve what we planned to build. You have the vision of a goal that will enable you to make opportunity master opposition and

score a success in life. But there is a higher goal that takes into account that, to the growth of the mind and the soul, there is no "End of the Trail." "Time, purpose, opportunity and achievement mean '*Move on!*'" The Fountain of Energy is near you and its dashing waters of power would speak to you of achievement through effort; the open sky is above you; heartsease pansies are to be found at your feet right where you are; at your side is the Educational Building with its limitless stores of worldly wisdom; the music in the Court of the Universe inspires you, and within its massive court are found truth and companionship, with all that will enrich your mind and heart and soul; and beyond, with its background the beautiful expanse of bay and the distant hills barely hiding from view the limitless waters of Eternity's ocean, in majestic beauty rises the Tower of Progress, showing the achievements of the good and the great, and with its shining pinnacle of light ever reminding you of the possibilities of your eternal progress.

The Heroines of Today

Would you be a real heroine and secure for yourself the very most that life can give you? Then you must get

the vision that all your building is *not* to increase your powers to minister to the self, but to give you the greater capacity to serve and to find the soul's highest happiness—the supreme happiness of making others happy. Your personality and character will count most when they are great enough and broad enough to overlap the lives of others with sweetness and brightness, and inspire them to higher and better things. Loving service to others will bring your soul its greatest joy. Right where you are today is the place and the time to begin to help, and to make others happy and yourself happier.

Your Place in the World's Tomorrow

Never in history have there been so many good and big opportunities as there are today for a girl to find a place in the world's tomorrow. War and the ravages of war have let down the bars in trade, industry and profession, that for centuries have been man's exclusive domain. The girls who apply themselves with earnestness in the School of Idle Moments, who faithfully follow the suggestions I have given, *and at all times strive to do as well as they know,* will take a very active and prominent part in the world's tomorrow. There will be

so many opportunities and so much for you to do! *Begin now by giving of yourself to others,* and so get ready for the largest service. Whether you are called to do the little things or the big things makes little difference; the necessary thing is that you be properly prepared to play the game of life and do whatever comes to your lot in a great way.

The First Great Commandment

The first bit of verse I remember reading was Leigh Hunt's "Abou Ben Adhem." In my young mind, full of imagination, it made a deep impression—the bright angel; the Book of Gold; Ben Adhem's name not among those written by the angel as one who loved the Lord; Ben Adhem's request that the angel write his "as one who loves his fellowmen;" and the wonderful next night, when the angel came again.

> "And showed the names whom love of God had blest,
> And lo! Ben Adhem's name led all the rest."

No one spoke to me about it, but in my child's heart there sprang an earnest desire that I, too, might be known to the angels as one who loved my fellowmen. There were few people in my world as an only child, so I had to let my first love go out to the wild

flowers, the bees and the birds, my dog Ginger and my special favorite, a big, good-natured Brahma rooster, and these were enough to let my heart get the start of my head in growing. Somehow the heart has remained in the lead, and I am not sorry. When I grew older I learned that the first great commandment was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and that the second was like unto it, "Thou shalt love thy neighbor as thyself." To attain the love spoken of in these commandments you will need to realize your worthiest ideals, and express the most in the way of deeds of active goodness and loving kindness to others.

Life and Her Wishing Ring

If you have followed step by step and made a living reality of my words, you are now a girl of vision and prepared to demand of Life, as she dances before you lithe of body, fair of limb and with rose garlands in her hair, that she let you wear the Magic Wishing Ring. Glorious are the joys awaiting you in an achieved womanhood! Great is your call to serve in the world that needs you! Respond worthily and give of your best, and trust in the power from

above for strength and guidance, for yours is the illumined way, radiant with vision and fulfillment.

A Personal Word to Just You

Together we have journeyed a long way on the same trail, each in pursuit of the same Greatest Adventure. I must now quit speaking, but we shall be united still in a bond of sympathy and remain close chums, for while our interests may differ, each must travel on the same road to attain the highest goal. I, too, make wishes of Life, and have, like you, desires and dreams. Today, in leaving you, I am wishing that I might have been permitted to do more in the way of personal help to just the YOU who are reading this page. If I have omitted your special need and can further help you, write me a letter in care of our publishers, The Parents' International League, Cincinnati, Ohio. If I do not reply promptly, be sure to write again, because sometimes a letter gets lost. If you should ever meet me in my travels, speak and make yourself known to me as one of my girls, for otherwise I can not know you.

Let Me Talk to You Often

It may chance that a few of my messages are too old for you today; but *you* are one of *my growing girls,*

even your dresses of a few months back show it, and I know that very soon what I have said *will fit.* When I was a very little girl I so loved my big "Mother Goose" book! I used to tug it for hours under my arms, waiting for the moment when I could get Mama to read it. I would listen in rapt and awed silence until she had read from cover to cover, then sigh deeply and say, "Oh, read it again!" And now—you in whose hand this moment rests the only part of me by which I can speak to you—if you should feel, as so many of my dear girls have felt when about to part from me in the flesh, that *you* want to hold me close a little longer, then let me say to you, "Come back to me as often as you feel this need, to the places where I have spoken to you about the cultivation of your charms and graces. Let me talk to you as often as I may, that the loving counsel in these personal helps may linger in your heart as fruitful seed in a warm and fertile soil, to blossom forth in loveliness and blessing through all the days of what I hope and wish for you, a long and beautiful life."

From Heart to Heart

"From the heart—and may it go to the heart!" So Beethoven wrote on the fly leaf of his great Mass. And

so, love has been the motive back of all I have said to you, a love burning with the desire to serve you in the largest possible way. May my message, warm and tender from my heart, reach your heart and inspire you to count yourself as one more added to my dear and wonderful girls who, earnestly and joyously, are preparing to get the most out of The Greatest Adventure—Life.

FIFTH DIVISION

Heart to Heart Talks to Young Men

BY

PROF. T. W. SHANNON, A. M.

AND

MRS. LOUISE FRANCIS SPALLER

CHARLES A. LINDBERGH

CHAPTER LVI

THE FOUR PERIODS OF LIFE

In relation to the development and functions of the sexual system, a man's life is divided into four rather distinct periods—boyhood, adolescence, the reproductive period, and old age.

Boyhood—From Birth to Adolescence

The first period of life extends from birth to the dawning of adolescence, and is from fourteen to sixteen years in length. In this period, the sex organs are undeveloped, the glands are, in a special sense, inactive, and the sexual impulse largely unawakened, as it is during the corresponding period among the males of the lower animals.

Until recently it was believed that the sexual glands of a boy had no function to perform in the economy of life until after puberty. But if the testes of any male animal be removed before puberty, the animal will not develop as it would if the act of unsexing had not been performed. The same is true of the

human male. This is because the sexual glands, during the entire period of boyhood make a secretion which is taken into the blood, and supply a valuable internal energy or vital force which stimulates growth and development.

Sexual excitement during this period of life will interfere with normal nerve functioning and cause the dissipation of energy, and may seriously undermine the foundations of health.

Adolescence —Boyhood to Manhood Adolescence is a period of transition from boyhood to manhood. It extends over a period of ten years, from the time a boy is fourteen or fifteen until he is twenty-four or twenty-five. It is attended with physical changes, transformation in character, and certain moral dangers. During this second period of life it is vitally important that the young man receive accurate, ethical instruction from his father, a lecturer, or a safe and practical book. Knowledge related to sexual development at this critical period of life would save thousands of young men from serious mistakes, from social dangers and diseases, from much suffering and regret.

Puberty—First Years of Adolescence

The first two or three years of adolescence are called puberty. On an average, puberty begins in the American boy at about the age of fifteen. In the Southland, puberty occurs a year sooner than in the North. In the same climate, puberty comes a year earlier in the colored race than in the white. Any undue excitement of the sexual life will cause puberty to dawn earlier. Early adolescence is always a decided disadvantage. Puberty begins with the boy's ability to form semen and closes when he is first capable of producing fertile semen. This is usually from the fifteenth to the seventeenth year.

A few years later his arms, legs and all his muscles round out, giving him the appearance of a mature man. Meanwhile his voice has changed from a high-pitched treble to a clear, ringing tenor, or from the alto of boyhood to the deep bass of manhood. His shoulders have become broad and square, and beard makes its appearance on his face. He can now eat three big meals a day and wakes up hungry at night. He becomes fond of athletic sports, and it is well for him to take an active part in outdoor games and sports, as such physical exercises make larger and better muscles,

stronger nerves, and promote a healthy activity of the bodily glands, helping him to develop into a strong all-around man. At this period, it is also well for him to devote part of his energies to some constructive or interesting work that will employ his hands and use his mind in making things and in learning how to do some of the many things with which men occupy their time. He now begins to take an interest in associating with girl acquaintances, and, if he be wisely guided, such associations will aid him in developing his social life.

These physical, social and mental changes in the young man are due to the fact that the sexual glands are secreting the vital energy previously mentioned.

During puberty, the rapid growth of the sexual organs and their secretions bring about a consciousness of sex. This is an entirely natural experience, but if a young man is ignorant of its significance or has received improper information he may misuse his sex functions and so injure himself as to seriously impair the manly vigor he might otherwise attain. If he is correctly informed, possesses moral conviction, and exercises self-control, puberty is a period of great promise.

During the later years of adolescence the young man is not matured. While it would be possible for a young man at the age of seventeen or eighteen to reproduce himself it would be a misuse of the sex life. If he marries and becomes a father at seventeen, it would not be natural or wise. Such a step would most likely lead to poor health and he would be the father of delicate and sickly children.

The Reproductive Period The reproductive period of a man's life should last from twenty-five to thirty years, extending from maturity to the fiftieth or even to the fifty-fifth year. About the time a man reaches the half-century mark, sexual desire begins to diminish and the sex organs become smaller and weaker, indicating that the natural period of fatherhood is coming to a close. Some men are incapable of reproduction at this age. Many well-preserved men are still fertile at the age of seventy, but this does not prove that fatherhood is wise at such an advanced age. Nearly all women become permanently sterile at the age of forty to forty-seven. Men who marry women from two to seven years younger than themselves would therefore cease to become

fathers between the ages of forty-two and fifty-four.

The years between twenty-four and fifty are those of greatest reproductive possibilities for men. As soon as possible, then, after a normal young man becomes twenty-four—if his education is completed and he is in a position to support a family and can find a congenial companion—he owes it to himself, to society, and to his future wife and posterity to marry and become a home-builder. There is no calling more noble, honorable and worthy of true manhood than marriage. A home consists of a father, a mother and a reasonable number of well-born or cheerfully adopted children, bound together by cords of unselfish love for the purpose of developing ideal citizenship and building sterling character.

Old Age Old age is the fourth and last period of life. If a man has received a fair heredity and has lived in harmony with the laws of nature during childhood, youth and maturity, barring accident and unavoidable diseases, this fourth period should not be less than thirty years in length. These should be years of health and happiness, mental and

moral development, pleasure and service. But, alas! how many who are permitted to reach their half-century mark spend their remaining days in one prolonged dirge of aches, pains, physical and mental handicaps, a burden to themselves and others, and in nearly all cases because they violated the sacred laws of sex and otherwise disobeyed the laws of health.

It is the desire of the author to give to the thousands of young men who shall read this volume such practical and vital information concerning their sexual nature, organs, and functions as will enable them to understand themselves and to conserve and rightly utilize their sex life in the development and maintenance of man-power, that they may enjoy the priceless boon of happy, contented manhood, and come to the fourth period and through this to life's close, healthy, happy, useful, honored and loved.

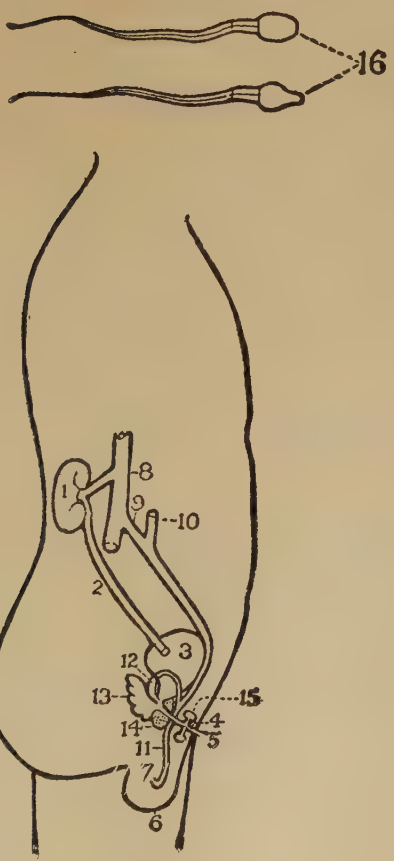
CHAPTER LVII

THE REPRODUCTIVE ORGANS

In this chapter we are to discuss the anatomy and physiology of the sexual system. To make the discussion as instructive and helpful as possible, we show a chart illustrating, in part, the urinary and sexual organs of a man's body.

The Urinary System The urinary system consists of two kidneys (No. 1), two ureters (No. 2), the bladder (No. 3) and the urethra (No. 4). The kidneys are located just above the small of the back and on either side of the spinal column. The ureters connect the kidneys with the bladder. The urethra extends from the base of the bladder to the anterior end of the penis.

Functions of These Organs The kidneys take up from the blood a liquid substance containing many impurities called urine. The ureters convey the urine to the bladder, where it is stored, until we wish to discharge it from the body. The urethra has two functions. In its relation to the urinary system, it is used as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a duct through which the urine is expelled from the body. Its function in relation to the sexual system will be explained later.

The Reproductive Organs The reproductive organs consist of a number of organs, some located on the outside and others on the inside of the body. In all plant and animal life the reproductive organs are spoken of as the essential organs. They are considered more important than any other set of organs, because their function is to perpetuate the species. The reproductive organs of man are none the less important in the economy of the human family.

The Penis The penis (No. 5) is composed of three divisions or parts bound together by connective tissue. The upper side of the penis is composed of two bodies of erectile tissue filled with innumerable small blood vessels. These two erectile bodies lie side by side and form the bulk of the organ. Under sexual excitement the blood rushes into the penis, producing an erection. Below is a much smaller body of a spongy nature. The urethra penetrates this spongy substance from the body to the end of the penis.

Variation in Size

The dimensions of this organ vary in different persons. In the flaccid or soft state, the organ varies from an inch and a half to five inches in length. In the erect state, it varies from four to six or seven inches. No one should take the size of this organ as a criterion by which to judge either his virility or his reproductive capacity. Quack doctors lay great stress upon the small size of this organ as evidence of great injury done by the practice of masturbation. Since the organ varies so much in different men, and since so many men are ignorant of these variations, this offers to the quack doctor favorable opportunity to prey upon the earnings of young men. Of the more than one thousand men who have written to the author annually about their sexual problems, more than one-fourth were worried about the size of this organ. Men have postponed marriage for a quarter of a century and others have been bled by quacks for sums of twenty to five hundred dollars, all because they were ignorant of the natural variations in this organ. Solidity, firmness, and the ability to produce and maintain an erection, are nature's evidences of virility.

The Glans The spongy body of the penis, containing the urethra, expands at the anterior end into what is commonly known as the head of the penis, or the glans. The glans is covered with a thin, red membrane containing numerous nerve endings. At its base is a groove and a ridge containing many small glands. These glands form a cheesy, milk-colored, foul substance, called smegma. If the glans is not kept clean by daily washing, the accumulated secretions emit an offensive odor and produce irritation and inflammation.

The Prepuce At birth, and often in mature manhood, the end of the penis is covered by a loose skin or sheath called the prepuce or foreskin. In young boys the prepuce often extends fully a half inch beyond the end of the organ, and has a constricted opening. When the opening of the prepuce is small, so that the prepuce can not be passed back over the head, or when the prepuce adheres to the head of the penis, the condition is not normal and should have the attention of a surgeon.

In the young boy, if the smegma is not removed every day, or if the prepuce is long and tight so that the smegma can not be removed, it causes irritation and inflammation.

To relieve the irritation leads to the frequent handling of these parts and may further lead to the disgusting and health-destroying habit of self-abuse. The irritating secretion collecting under a tight foreskin, and the failure to keep the parts clean, are the most common causes of innocent boys forming this habit. Occasionally young men write or say that their memory does not carry them back to a time when they were not addicted to this practice. This is the way they began self-abuse.

The Remedy For many centuries the Jews have practiced the custom of circumcising their boys when eight days old. This is a very simple operation, consisting in drawing the prepuce forward and with a sharp knife or pair of scissors clipping off a part. This leaves the opening large and allows the prepuce easily to pass back, and permits the smegma to be removed. As the boy passes through adolescence and the organ enlarges, the prepuce gradually recedes, leaving the glans exposed to the friction of the clothing. In this way the head of the penis becomes less sensitive and is easily kept clean. Due to this custom, the Jews are very free from the practice of self-abuse. Their organs develop normally.

They are healthier and live longer, as a race, than do we. It is strange that we have not adopted circumcision as a universal custom. The most advanced physicians are emphatically in favor of it and recommend it as a hygenic measure even when there is not a physical necessity. After circumcision much less care is required to keep these parts clean, and the glans is not super-sensitive to local irritation, so that the dangers of self-abuse are greatly lessened.

The Frenulum

Underneath the head of the penis is a ligament called the frenulum. It is really a part of the prepuce. It is attached to the lower part of the glans. Sometimes this ligament is too short and tends to pull the glans downward. When this condition is quite noticeable, the frenulum should be clipped by a doctor. The external opening of the urethra is called the meatus. Sometimes, not often, the meatus is much smaller than the urethra. In some cases the stream of urine in the urethra is much larger than the meatus. This causes a pressure that may tend to create sexual excitement. This condition can be easily corrected by a physician.

The Scrotum Underneath the penis is a sack or bag called the scrotum (No. 6). The walls of the scrotum are rather thick, being composed of four layers of tissue. In a normal condition the scrotum is drawn up rather close to the body. Self-abuse and other harmful forms of sexual practices cause it to become long and flabby.

The Testicles Within the scrotum are suspended two ovoid glands called the testes or testicles (No. 7). These are the most important organs in the sexual system. In the adult they are one and a half inches in length, one and a fourth inches in width and one inch in thickness, but they vary in size in different men. The size does not determine the sexual powers of the man. Firmness and solidity are evidences of normal conditions. A soft, stringy, tender condition indicates abnormal testicles.

One of the glands is usually larger and swings lower than the other one. Some young men become alarmed when they first discover this perfectly natural condition. We have known them to pay out hundreds of dollars to quack doctors in an endeavor to equalize the size and swing of these glands.

Undescended Testes

The testicles have their origin within the abdomen, near the kidneys. A few weeks before birth they begin to descend, usually reaching the scrotum before birth or a few days after. One or both of the testes may be arrested in this descent and not reach the scrotum. The undescended testis is often detained in the groin canal, and can be felt as a small, movable object. When this is the case, the gland may be brought down by proper pressure, or by a simple operation. On one lecture tour we had sixteen young men, in confidential interviews, admit that they had only one descended testis, and three had both testes undescended. In a number of cases the young men were greatly embarrassed and worried over their condition, thinking that they were unfit for marriage and possibly sterile.

Contrary to common opinion, a person with one descended testis is as virile and fertile as if both had descended. Where one has been entirely destroyed, the other performs the function of both, making it possible for the man to become a father. Sometimes the undescended gland may develop quite as well as the descended one, in which case there is no reason why it may not be fertile. Where no

inconvenience is experienced, the undescended gland should be left where it is.

The testes are very sensitive, and, if injured or inflamed, they produce agonizing and depressing pain. Such injuries are sometimes incurred by boys and young men thoughtlessly striking at each other's organs.

Connected with each testis is a spermatic artery (No. 9) that supplies the gland with blood. The name of this artery indicates that the testis generates the sperm cells from the blood supplied by this artery. Leading from each testis is a spermatic vein (No. 10). The vas deferens (No. 11) is a duct starting from a testis, passing through the groin canal and connecting with the urethra at the base of the bladder. The two ducts are called the vasa deferentia. Within the scrotum the vas deferens, spermatic artery, and spermatic vein are all enveloped in a thin covering, forming the spermatic cord, which easily can be felt. Where the spermatic cord connects with the testis, it becomes a mass of coiled ducts and blood vessels, forming what is known as the epididymis. This mass of spongy blood vessels and ducts may be felt on one side and on the top of each testis. The main body of the testis is composed of many conical lobes. It

is within these lobes of the testes that the little spermatozoa (No. 16) are formed. A sperm cell, or spermatozoon, consists of a head, neck and tail. It is about 1-200 of an inch in length and is somewhat the shape of a tadpole, except that it is much longer in proportion. When one of these sperm cells unites, under suitable conditions, with a germ cell or ovum from the other sex, a new life begins its existence.

In addition to the seminal secretion and the sperm cells, the testes are now known to form an internal secretion, of which more will be said in another chapter.

The Ampulla The vas deferens (No. 11), on leaving the scrotum, passes up through the groin canal and over the bladder, where it becomes dilated into a sacklike enlargement, called the ampulla (No. 12), which narrows to a small duct as it passes into the prostate gland and enters the urethra. Each of the vasa deferentia forms an ampulla. The two converge into a common duct before entering the urethra.

The Seminal Vesicles At the back and base of the bladder are two bladderlike organs, called the seminal vesicles (No. 13). Until

recently it was believed that these were reservoirs in which was stored the seminal secretions from the testes. Instead of this, they are mostly filled with a substance which is their own secretion, and but a small part of the sperm from the testicles is found in the vesicles. Each vesicle has a duct which joins with the vas deferens to form the ejaculatory duct.

Under excitement, the secretions of the testes, containing sperm cells, are sent through the vasa deferentia and deposited in the ampullæ. The seminal vesicles secrete a fluid containing albumen, and alkaline salts. It appears that the vesicles are secreting all of the time, whether one is sexually excited or not.

The Prostate Gland

Surrounding the deep urethra and the neck of the bladder is a very important gland into which the ampulla and seminal vesicles enter. This organ, about the size of a horse chestnut, is called the prostate gland (No. 14). It is sometimes called the heart of the sexual system, and is intimately associated with the act of reproduction.

The Cowper's Glands

A short distance from the prostate gland are two small glands, called the Cowper's glands (No. 15), whose ducts empty into the urethra.

Special Functions of the Sexual Organs

Formerly it was believed that semen was formed by the testes alone. In recent years eminent German and American physicians have disproved the old theory. It is now known that the semen is composed of secretions furnished by the testes, seminal vesicles, prostate gland and the Cowper's glands. It also appears quite evident that the testicles have two distinct functions—the secretion of the spermatozoa, and the formation of an internal secretion.

When a young man reaches the age of eighteen or twenty, the spermatozoa are formed at intervals in the lobes of the testicles. There they remain in a dormant condition until, under sexual excitement, they become active and are released by the lobes and sent out through the ducts of the testicles, the epididymis and the vasa deferentia into the ampullæ. At the moment of the sexual orgasm, the sperm cells in the ampulla, together with the secretions from the seminal

vesicles, the prostate and the Cowper's glands, are expelled from the body through the urethra. The sperm cells appear to be released from the lobes of the testicles under sexual excitement only. However, it should be remembered that the formation of the sperm cells is not dependent upon sexual excitement. Upon the release of a quantity of sperm cells, the testes begin to generate other sperm cells, which will remain in the lobes of the testicles in a healthy condition for months. But they are in a dormant or sleepy condition. Their retention by the individual depends upon the avoidance of all sexual excitement. If one would retain the spermatozoa in his body, he can not engage in reading lascivious literature, telling or listening to obscene stories, spooning and sexual embrace.

The testicles also secrete a vital internal secretion. This secretion is formed continuously and is independent of sexual excitement. When passion is kept under proper control, this secretion is absorbed by the blood, and assimilated by all parts of the body, stimulating the growth, development and functions of every organ of the body, faculty of the mind and attributes of the social and moral natures. Under sexual excitement, part of this internal

secretion, together with thousands of released sperm cells, is sent over into the ampullæ. It now makes little difference whether the accumulated semen is thrown off from the body by an immediate orgasm, or later by an involuntary emission, the effects are practically the same. When the internal secretion and sperm cells, formed by the testicles, are forced by sexual excitement from the testicles, they are no longer of any service to the individual, and by a voluntary or involuntary emission these vital materials will sooner or later be ejected from the body.

The Seminal Vesicles The seminal visicles, without any relation to sexual excitement, are continuously secreting an albuminous, alkaline substance. No sperm cells are formed by the seminal vesicles and only a very limited number of sperm cells are ever found in them. The secretion they form does not sustain the vital relation to the physical, mental, social and moral well-being of the individual that the two secretions of the testicles do. Its chief function appears to be stimulating and maintaining the life of the sperm cells. The semen of a vigorous, mature man, placed in a vessel and kept at animal temperature, will show a

vigorous flagellation of the spermatozoa for six to eight days. The secretions of the seminal vesicles stimulate and maintain the life of the spermatozoa.

The Prostate Gland

The secretion of the prostate is very similar in composition and function to that of the seminal vesicles. In the plan of Nature one appears to be the supplement of the other. Unlike the seminal vesicles, this gland secretes only under sexual excitement. Both voluntary and involuntary emissions leave the seminal vesicles empty. When once they are emptied, it requires days for them to be refilled. Should intercourse take place while the vesicles are empty, the excitement would cause the prostate gland to secrete a supply of nourishment for the army of spermatozoa.

The Cowper's Glands

The Cowper's glands secrete only during strong sexual excitement. The secretion is alkaline in reaction and resembles egg albumen, the white of a raw egg. It is of a jellylike, sticky consistency. The special function of this secretion is to neutralize the acid condition of the urethra, due to the periodic passage of urine, which is acid in reaction. The acid condition of the

urethra would seriously injure the spermatozoa, during their passage from the body, were it not that these little glands discharge their alkaline secretion just ahead of the general discharge of semen. Several drops of this albumen-like secretion may sometimes come out of the urethra during sexual excitement or after the excitement has passed away. Many young men have been alarmed in seeing this and thought that they were "losing a vital fluid." Quacks have preyed on the ignorant in this way and told them that if not treated they would sink into general debility and lose their reproductive power. A knowledge of what this secretion is and that it is a part of Nature's wise plan of procreation should put the mind at rest.

The Semen The secretion from the seminal vesicles, together with that from the prostate gland, at the moment of the sexual orgasm, is poured into the urethra. Here these secretions combine with the secretion from the testicles. The mixture from these three sexual glands forms what is called semen.

The foregoing facts should be read and studied until they are clearly understood. A knowledge of the structure and function of the

reproductive organs will enable the reader intelligently to care for this part of the body, acquaint him with the effects of abusing it, and help him to appreciate the explanation of many sexual problems to be discussed in other parts of this book.

CHAPTER LVIII

THE SOURCE OF MANHOOD

Three Functions of Sex Life

In a former chapter we learned that life is divided into four periods in its relation to the nature and functions of sex. The sex nature has three rather distinct functions—development, attraction and reproduction. In this chapter we will study sex in its relation to the development and maintenance of manhood.

Beneficial Influence of Semen

You have noticed the many differences between the stallion and the gelding. The gelding, when a young colt, was deprived of his testicles by a process called castration. The stallion retained his testes and they formed an internal secretion which was absorbed by the blood and carried to all parts of his body. None of this energy was created by the gelding. Compare the prancing stallion with dilated nostrils, eyes flashing with fire, high arched neck, long, heavy, flowing mane and tail, broad and deep chest and hip muscles, with the gelding that is patient and

has so much less of spirit. The stallion, with his elastic bearing, his abundant life, commands the attention and admiration of all beholders. Turn him loose with ten to fifty geldings in a field and he will be the master of the field. To what is this difference due? To this question there is but one answer. The stallion was not deprived of the power to secrete this internal sexual energy which gave him his perfect development, his elastic bearing, his fire and his vitality.

This time we will take two full brother chickens, hatched the same day. Place them in the same pen, give them the same food, water and shelter. When they are only a few days old we will caponize one of them and leave the other to grow up naturally. How will they differ, when they are two years old? The other one, the rooster, will have developed a large, rich, red comb, ear lobes and wattles, long, glossy, beautiful flowing neck and tail feathers, and a strong, long and sharp spur on each leg. The capon will resemble an old hen that has not laid an egg in twelve months. There is but one explanation for the difference between these two birds. The secretions from the generative glands of the natural bird enabled him to develop those physical

masculine characteristics of perfection. The unsexed bird was deprived of the stimulating and nourishing influence of this sexual life, and his masculine characteristics remained undeveloped.

If food is scarce, the natural bird runs down grasshoppers, scratches up worms, catches insects, and makes his living. The unsexed bird squats around and starves. We account for the energy and industry of the first bird by the presence of the sex life, for the laziness and inactivity of the second by the absence of this vital energy.

If an old hen and her brood of chickens are present and you throw them some food, how will these birds act toward this family? The natural bird steps politely forward, picks up a bit of the food with his beak, drops it, invites the old hen and her chickens to help themselves. He stands there with his beak pointed at the food; turning his head first in one direction, then in another, looking up at the hen and glancing down at the chickens, he continues to talk to them. He will repeat these acts of true masculine interest until they are satisfied. If something is left, he will eat it. If not, he will go out and make his own living. If the family is not properly fed, he divides

what he finds with them, even if he has to go hungry. If the other bird is hungry, he lazily walks up to the food, gulps it down, showing little or no interest in the hen and chickens. The gallantry and courtesy of the first bird are due to the influence of the sex life; the lack of these masculine qualities in the second bird is due to its absence.

If a hawk or an owl appears upon the scene, the natural bird lines up for battle; the other bird skulks under the nearest floor. The courage of the first and the cowardice of the second are due to the presence of the sex life in the first and the absence of this energy in the second.

The thoughtful reader is inquiring, "Can these lessons learned from the birds and horses be applied in all of their details to the human family?" A positive affirmative reply is the unqualified answer of the medical profession.

The Eunuch Centuries ago many tribes unsexed the boys who were born in or sold into bondage. Such boys were called eunuchs. The contrast between the virile man and the eunuch is as striking as that which we observed between the rooster and the capon, the stallion and the gelding. Only a few, scattering short

hairs appear on the eunuch's face. His voice never changes into the deep bass tones of a man. His shoulders never become broad and square. He is never sent to battle, for he is naturally a coward and would run from the enemy. He is never found at the head of a business enterprise. He is rarely sent to school. He takes no interest in children, has no concern for a home and can not experience admiration and love for woman as a sweetheart.

From these illustrations we see that every organ of the body, every faculty of the mind and every attribute of the social and moral natures is stimulated and strengthened in its development by the presence of the sexual secretions. Since men are no longer made eunuchs and the sex life is so essential to ideal manhood, why have we so much namby-pamby, wishy-washy, aimless, shiftless, purposeless, stunted, dwarfed, unambitious, ne'er-do-well manhood in the land? Why so many young men hanging around poolrooms, gambling dens and brothels? Why so few of our young men going through high school and college? Why so many business failures and so much corruption in office, so few who are fearless in reform and active in the church?

Not a few of these problems are due to a prodigal waste of this energy.

An Illustration Newton N. Riddell, says: "Here is an electric plant in operation. Flowing out from the dynamo is a current of electrical energy which can be utilized in four ways. Connect the current with a motor in a machine shop or on an electric car and the energy is converted into power running the machinery or propelling the car. Now pass the same current of energy through the small wire of electric globes and you convert it into light. Again, pass it through a wire under heavy resistance and you convert it into heat. Now ground the wire and the energy is dissipated in the earth. In the first three uses of the energy it produced good results and represented value. In the last case we wasted the energy and produced no good results.

"Suppose that we now divide the energy into two currents instead of one and pass the energy out over two wires. Convert one-half of the energy into power, or into light, or into heat, and ground the other half. In either event you have only one-half the power, light or heat you had before. Why? You have wasted one-half of the energy. Still again, suppose

we divide the energy into three equal currents, converting the first into power, the second into light and the third into heat. Now we are using the energy in three valuable ways. No energy is wasted; all of it is wisely used. Now ground your currents and you will have neither power, light nor heat. Here is quite an up-to-date electric car. It is midwinter, cold and dark. The car is propelled by electricity, lighted by electricity, and heated by electricity. The wire breaks, the current is grounded and all the energy is wasted. What are the results? The car stops, the lights go out and cold takes the place of heat.

Power, Brilliancy and Soul Warmth

"We will now apply this illustration to sexual energy. The sex glands are human dynamos, life generators, energy creators. The energy produced by these glands may be used in four ways. It can be directed to the muscles and built into the cells and tissues; retained in the blood, giving vitality and insuring health. This is physical power. This energy can be built into the brain, giving intellectual brilliancy. It can be directed into the emotions, sentiments, and feelings and be expressed as soul warmth. Or energy can be grounded,

dissipated, wasted. Just to the extent this latter is done will one fail to develop and maintain physical power, mental brilliancy and soul warmth."

Influence of the Mind

The mind has the power to stimulate to more than usual activity certain glands which take up secretions from the blood. Take for example the lachrymal glands surrounding the eye. You are in company with a host of friends, having a delightful social time. A messenger boy rushes in and hands you a telegram. You hurriedly tear open the envelope, jerk out the message and eagerly read it. No sooner do you comprehend the message than your friends observe tears trickling down your cheeks. You have not read the message aloud, but they begin to inquire if your mother is dead. Mental sorrow and grief send blood rushing to those glands, stimulating them to unusual activity.

You have had nothing to eat for hours. You have been hard at work in a stone quarry, a machine shop or on a railroad track. Now you come into the presence of a well-spread table laden with good things, a basket full of luscious fruit, or a big, ripe watermelon, cut

in two. What happens? The usual answer is, "Your mouth will water." Why? The usual answer is, "The sight of that food, fruit or melon." Only indirectly is the answer true.

The unusual activity of the salivary glands in the mouth in producing saliva is due to the stimulating influence of a large quantity of blood sent to them by the mind. You remember how these things tasted in the past and how you enjoyed eating them. You long to get to the food. Before you take your place at the table, the alarm of fire is heard. Turning, you look through your window and see your neighbor's house on fire. Quick as thought you take your mind off the food and rush out to that burning building. For an hour you try to save life or property and to extinguish the flames. Fire extinguished, excitement subsided, crowd dispersed, you find your mouth dry and parched.

These illustrations have been drawn out at length that you may be able to understand clearly and to appreciate fully the influence of the mind upon the sexual glands. The normal and abnormal secretion and distribution of the sexual secretions are similarly under the control of the mind. No normal man can engage in lascivious thoughts, read

lascivious books, look upon pictures of improperly dressed women, indulge in obscene stories, engage in spooning or in many of the modern forms of dancing and maintain normal mental relations to sex. We are not discussing eunuchs, or a worn-out roue, but human nature as we find it in the average man under forty. If by any form of sexual excitement for a given time, the sex glands secrete five times as much semen as would have been formed under normal conditions, the body will retain and use only one-fifth; consequently, four-fifths will be ejected from the body, voluntarily or involuntarily. If, under sexual excitement, during any given time, the sex glands secrete ten times as much semen as nature would have formed under normal conditions, the body will retain and use only one-tenth of this energy. The nine-tenths, that never should have been taken from the blood, will be wasted, voluntarily or involuntarily. The body is limited in its capacity to retain and use the sexual secretions. The excess of semen gorges the sexual cavities and ducts, presses upon the nerves of sexual sensibility and leads to involuntary emissions, self-abuse, prostitutes, or marital excess. Hence it follows that the proper control of the mind is

the key to the solution of man's sexual problems, and to control his mind, he must avoid all unnecessary causes of sexual stimulation.

Continence Possible and Advisable

We are often asked, "Is a continent life advisable or possible for a healthy young man? Can he, like the stallion and other male animals, maintain a continent life during the ten years of adolescence, from fourteen to twenty-four, or even longer, without weakening or losing his virility?" In the not very distant past, medical journals, books and men advised prostitution as a sexual necessity for young men. Judging from some of the letters received from young men, not all of the doctors have discontinued such advice. However, in recent years, the medical profession has discovered that there is no more necessity for sexual gratification in men than in women; that both alike can live continently. Today no up-to-date doctor advises young men to visit prostitutes as a sex necessity. There is no scientific foundation for such advice. Three hundred and sixty of the foremost medical authorities of leading American universities recently signed a statement to this effect: "There is no evidence that sex

abstinence is inconsistent with the highest physical, mental and moral efficiency."

The Sex Necessity Lie

Uninformed and immoral doctors teach "the sex necessity lie" to young men, who in turn tell others, and each of these tell still others, and in this way thousands of men are falsely educated in matters of sex.

The Sex Glands and Virility

As before stated, the sex glands have two secretions. One is the internal secretion and has directly to do with the development of the body and the creating of energy, endurance and will power. The other secretion contains the male cells that are essential in the creation of a new life. The years of adolescence is Nature's time to make a young man into a fully grown man. If he would attain perfect manhood he must live a continent life during this period. He must control and direct the sex impulse to mind and body building and to attaining the highest degree of manhood possible, so that, when he marries, he may have the joy of being the father of well-born, healthy children. *Sexual health and virility are destroyed by the abuse of the sex functions, never by continence.*

First Proof Favoring Continence Once a young man, in one of our prominent universities, offered the following objection to continence in the single life "If I place my healthy arm in a sling and keep it there for one year and do not use it at all, will I not find, upon removing it from the sling, that I have temporarily lost the use of my arm?" "Certainly," was our reply. "Now, suppose that my arm had remained in that sling, without exercise, for ten or twenty years, might not its nonuse for such a period result in the permanent loss of its use?" Again he received an affirmative answer. Then he asked, "Is not exercise necessary to the health and functioning of all of the organs of the body, including the sexual organs?" Once more I answered, "Yes. You keep your muscles in tone by exercising two or three hours a day, but are you acquainted with the fact that the sex glands from the beginning of puberty get exercise not only two or three hours a day but twenty-four hours a day for every day in the 365 days in a year? *The sex glands are always active* in producing an internal secretion which keeps them in the same healthy and perfect physical condition that the muscles are kept in by daily exercise. If

you will bear in mind that the sex glands are about as constantly active as your heart, you will not need to be distressed about there being any possibility of them becoming weak from lack of exercise."

Second Proof Favoring Continence

The seminal vesicles are continually secreting a watery solution of albuminous substances and alkaline salts. This occurs independent of any special sex excitement. Occasionally there is an over-accumulation of this secretion and Nature has prepared a kind of safety valve arrangement by which the surplus is involuntarily thrown off. This is called a natural, or involuntary emission, and is commonly referred to as a "wet dream," or "night losses." Under normal conditions this does the individual no harm. It is Nature's method of relieving a gorged condition. If Nature had not made provision for this involuntary escape, then a voluntary act would have been necessary in order to throw off an occasional surplus. The fact that nearly all men occasionally have involuntary discharges is our second proof that continence is possible and compatible with good health and virility. The

difference between a natural or voluntary, and an involuntary emission, will be discussed fully in another chapter.

Third Proof Favoring Continence

The procreative cells and sometimes the semen are spoken of as the seed. Whenever life is embodied in seed and thrown off from the parent body, it represents a sacrifice. When the lower forms of plants embody their life in seed and use it for procreative purposes, they immediately die. The sacrifice costs them their life. When the higher forms of plants and trees embody life in their seed, the petals fade and fall. If a young tree attempts to bear fruit a year or so too soon, the embodiment of life in seed is followed by retarded growth—a sacrifice. When a tree in middle life overbears, there is suspension of activities for years and liability to death—a sacrifice.

The embodiment of life in seed, in the act of propagating their kind among the lowest forms of animal life, is followed by immediate death; so great is the sacrifice. The breeding season of higher forms of life is often followed by a period of sluggishness. The seed of a fine stallion is so valuable that artificial impregnators are now used so as to conserve his

vital energy. Every reproductive act in the marriage life that adds a new being to the world's population, represents a sacrifice. The prodigal waste of life embodied in seed in the human family, in youth, in married life, is the greatest and most tragic sacrifice known.

Here are two married people, great students, literary geniuses. The husband wishes to build a great lecture; his wife wishes to write a book of real merit. In fact, they are now engaged in these special efforts. They are young, vigorous and healthy. They have sexual desire. Shall this desire be gratified? If they refrain from the conjugal embrace, they will find themselves prepared mentally for their very best literary effort. If the conjugal embrace means a sacrifice, there is no such thing as sexual necessity, either in single or married life. In married life the desire for children makes a sacred privilege and duty, but it is not a necessity. If a necessity appears to exist, it is of man's creation.

If continence were impossible or injurious, the Bible would not condemn adultery. All laws govering body, mind and soul are unqualifiedly in favor of continence. From the dawning of puberty to old age, the testicles

and the accessory glands perform their natural functions in the production and maintenance of perfect manhood, and at the proper time they are prepared to perform their part in the creation of a new life. This is Nature's way of maintaining sexual health and vigor. Sterility results from a life of incontinence and not from a life of continence.

A larger number of men are struggling to overcome their propensities and live cleanly today than in former years. The teaching of sexual hygiene, personal and social purity is having a most wholesome effect. Such teaching needs to become more general among both men and women.

Means of Physical Attainment

The organs of reproduction create vital energy which is available for service in stimulating growth and development in every department of man's complex nature. It can be utilized in at least three different ways. It is for the reader to decide what use he will make of it. By keeping the mind pure, eating only wholesome food, taking plenty of exercise, breathing deeply, sleeping in a properly ventilated room, spending a liberal amount of time in God's great out-of-doors, this creative life will vitalize the

blood, ward off sickness and disease, give elasticity and strength to the muscles, and give physical endurance and power for efficient service. Many weaknesses can be overcome and defects corrected by habitually conserving this energy and wisely directing it. All trainers of athletes understand and appreciate these principles.

Way of Mental Attainment Would you like to be a good student, develop a retentive memory, power of concentration, and the perceptive faculties, and thereby increase your mental capacity? This is possible to all who learn the secret of conserving and using this energy. By keeping the mind occupied with pleasing external interests, following the foregoing physical directions, reading books and magazines of high mental and moral tone, attending lecture courses and indulging freely in individual thinking, this vital principle will flow to the brain, where it will be expressed in mental vigor and intellectual brilliancy.

Social and Moral Attainment No one can reach his highest and truest efficiency in life if he neglects the development of his social life, his finer feelings, emotions and sentiments, and the building of sterling character. Would you

KEEPING FIT

like to be a friend and have friends, be a leader in the social life of your community, have a happy home, develop ideal citizenship and build character? If so, here is the way of attainment: keep your mind wholesomely occupied, follow the directions for physical development and mental growth, cultivate an unselfish interest in the well-being of others, sympathize with the sorrowing, boost the discouraged, get under the burdens of struggling ones, love the unlovely ones, and the creative life will flow into your social nature and be expressed in finer feelings, emotions and sentiment. Continue this, and soon you will find that you are overcoming social weaknesses, correcting social defects and developing a big, warm heart toward a needy world.

It is the expression of this energy that brings young people together in pleasant, delightful and wholesome friendship; that deepens friendship into blissful courtship; that leads ultimately to a happy marriage, harmonizing differences, blending personalities, and making husband and wife one for life. Without this energy these sacred experiences and relations would be impossible. The conservation of this energy in youth and its intelligent control and use in married life would

eliminate divorce courts and make home life ideal.

The Building of Character

The highest mission in life is the building of character. Should you succeed in everything else and fail in this, you would be an inexcusable and complete failure. You may have inherited a strong body or a fortune; you must build character. If you would build character, you must master every passion, appetite, and propensity, and every bad habit.

CHAPTER LIX

VITAL FACTS FOR MEN

Looking Forward to Marriage Most young men look forward to marriage as a desirable condition, and when they have entered it, they accept cheerfully its responsibilities and obligations and are far happier than if they had remained single.

Choosing a Life Companion A young man should not be in a hurry to choose a life companion. The first attraction is rarely the best one. He should not confine his attentions to one girl if he is not seriously in love. He should carefully study his young woman friends and their families. He should respect the rights of his unborn children by choosing for them a good mother. No young man should trifle with his affections or those of a girl. Every engagement ought to be followed by a marriage.

Long Engagements The great English surgeon, Dr. Acton, has this to say, on the subject of long engagements: "All medical experience proves that for anyone, especially a

young man, to enter into a long engagement without any immediate hope of fulfilling it, is, physically, an almost unmitigated evil. I have reason to know that this condition of constant excitement has often caused not only dangerously frequent and long-continued nocturnal emissions, but most painful affections of the testes. These results sometimes follow the progress of an ordinary two or three months' courtship to an alarming extent. The danger and distress may be much more serious when the marriage is postponed for years."

Advantages of Early Marriage

It is far better for young people to begin married life early, even though they must live simply and frugally, than for them to postpone marriage until they are older. Later in life they will look back to these years of early marriage as the happiest of their lives. Marriages that take place in early life may occasionally result in failure, but when young love is denied and the heart starved until a certain standard of affluence is reached, the resulting marriage is extremely likely to be unsatisfactory.

It is neither nonsense nor sentimentality that human beings crave love and affection. Young man, by the time you have reached the

$10,000 mark you have set for yourself as a lawyer, or by the time you have acquired the $5,000 you insist upon having as a young business man, or by the time you have been promoted to the $1,500 salary as a clerk, one of two things has probably happened: either the heart, denied its natural heritage of love, marriage and a home, sacrifices itself on unworthy emotions; or the emotions become atrophied, and the once warm and loving nature settles into a mold of cold calculation.

Tests of True Love

Remember that the girl who does not love you well enough to live with you in a humble cottage or in a two-room flat, and do her own work, even though she is used to a mansion and maids to wait on her, does not know the meaning of love. A girl who is not sufficiently interested in your life-work to help you by sharing your burdens has no real or lasting love for you. If you want to bring your bride an offering, bring her love, high ideals, a clean life and genuine sympathy. Such gifts will make her rich indeed. But all the dollars in the world will not enable her to buy deep feelings and lasting regard, such as are needed in the foundation of love and marriage.

Mutual Understandings Before Marriage

We are often asked by young men: "To what extent may young people, who are contemplating marriage, talk over their future sex relations?" We have a natural modesty and most of us have a superabundance of mock modesty. The latter keeps one from understanding himself and his natural and safe social relations with his life companion, his children and society. The sooner an individual rids himself of this pseudo-modesty the better for him and society.

Natural modesty should be studiously and conscientiously cultivated by friends, lovers and all married people. True culture, genuine chastity and great character demand such cultivation. The principles of a single standard of morals, of personal and social purity as an element of character and social righteousness, may be discussed freely by all intelligent young people. Only mock modesty, prudery or a sense of personal guilt would taboo these subjects.

A discussion of the sacred sanctuaries of reproduction, by young men and women, engaged or unengaged, involves natural modesty and sacred ethical rights. In such discussions by the engaged there are grave

dangers of shocking natural modesty and invading personal ethical rights, by making these subjects common. Such privileges do not belong to the unengaged

What They May Discuss There are some vital matters about which engaged young people should have a mutual understanding. The best time for them to discuss these matters would be when they first consider the question of engagement. There is a natural interest on the part of each to know whether the other is physically normal so that he or she will be able to meet all the requirements of a life companion and of parenthood. Each should be willing to submit to a thorough examination by an expert physician, giving assurance of health and normal fitness for marriage and parenthood. Until this becomes customary or is a law, a young man should have the privilege of saying to his sweetheart: "So far as I know there is nothing that will interfere with my becoming a husband and a father of sound children. Are you aware of any hindrance which would interfere with your becoming a wife and the same kind of a mother?" If there are difficulties, then there is reason for discussing them. If none, the subject should be considered settled.

If a young woman knows that for some reason she is sterile, or that, because of her heredity or the young man's, motherhood would be very unwise, she should not encourage lovemaking.

If a young man has reasonable grounds for believing that his sweetheart has a secret purpose to deliberately avoid all maternal responsibilities of married life, he has a right to inform her that his ideal home is one consisting of a father and a mother and a reasonable number of well-born children. She should state whether she is willing to aid him in building such a home.

The young man should assure his fiancee that he is not asking her to become his wife for selfish gratification; that it is his purpose to make her a good husband, and to exercise a self-control that will protect her natural rights; and that he will respect her invitation in the consummation of marriage and all subsequent marital privileges.

Determining Virginity Before Marriage

Whether a young man has kept his virtue or not, if he has any sense of respectability left, he is at least selfishly concerned about the virginity of the woman he expects to marry. Some young

men believe they are justified, during courtship, in engaging in familiarities to determine whether or not their sweethearts would be willing to yield. They use the cowardly and indecent appeal that yielding is a proof of the woman's love for them. This is base and unmanly. Only men who are densely ignorant or low in their ideals will stoop to such methods. When once engaged, a man should remember that there are privileges which are not his until the legal phase of marriage has completed their oneness. Any violation of chastity before marriage is a sin against society, weakens self-respect, causes a loss of confidence in each other, and often leads to domestic inharmony and the divorce court. Purity, in either men or women, is expressed in the look of the eye, features, tone of conversation, deportment and the company one keeps. These are the criterions by which one may judge of the virtue of another. One sex has as much right to demand virtue in a lover as has the other. It is just as right that a young man should make a confession of wrong as it is for a woman. Where a woman has made a mistake in her past life, she is just as capable of a true reformation, of living virtuously

in the future and making a true wife as is a man of taking the corresponding steps.

Why Woman Has Right to Set Date of Marriage

The woman is given the right to set or change the date of marriage. This is her right because in the healthy woman, once every twenty-eight days, the ovaries ripen a germ cell, called an ovum or egg. This is the function of menstruation. Intercourse should never take place during the menstrual period. Sexual relations at this time lead to many complications in the genital organs of the woman. In setting the date of marriage, the young woman tries to select a date that will fall midway between two menstrual periods. The duties and excitement incident to the approaching date of marriage may hasten the arrival of each monthly period a few days. Should she find that marriage and a menstrual period are likely to come on the same date, she will ask that the date be made earlier or later. It is for this reason that she is given the right to set or change the date of marriage.

Motive for Marriage

There is but one motive that sanctifies the relation of marriage—*love*. No social convention can alter this truth based on the best experience of life. Love

will ever remain the essential to a normal and happy home. The emotion of love is awakened to conscious activity through acquaintance and friendship, it becomes a joyful reality in courtship, and is perpetuated through life because of a chaste, pure, unselfish sex preference of one man for one woman and that one woman for that one man. Under the guidance of enlightened sex selection, few mistakes would ever be made in the choice of a companion.

Mismated If husband and wife are not bound to each other by a natural sex preference, or love, though they may hold in their possession broad acres, or heavy bank deposits, live in a mansion and move in the elite circles of society, they will not love each other or their children, or be able to build a *real* home.

Physical Fitness for Marriage Remember, marriage is for the purpose of offspring. Both moral and physical law, must condemn any marriage in which this purpose is not all, or is only imperfectly carried out. Hence, *virility* is a necessary requirement of marriage and complete physical fitness for parenthood.

Hereditary Taints Many families have hereditary taints. It is probable, at least possible, that a predisposition to consumption, cancer, scrofula, insanity, and feeble-mindedness may be passed down to the offspring. It is certain that these diseases will occur in the children should both husband and wife have such tendencies in their family strain. Life insurance companies are very careful to examine into the ancestry of one seeking insurance. This is "business." Should young people seeking marriage be any less business-like? The subject of venereal disease is fully discussed elsewhere. A young man who has ever been tainted with any of these awful diseases should have positive knowledge that all the physical effects have passed away before marrying and endangering the health and happiness of his wife and future offspring.

Facts for Young Husbands The vagina of a virgin is normally guarded by a delicate membrane, called the hymen. The hymen contains a small opening about the size of a lead pencil, through which passes the menstrual flow. The hymen, if not broken before marriage, is broken at the time marriage is consummated. Naturally, this is attended with more or less

pain. Where the hymen is quite tough and strong, the pain is considerable.

Nearly all girls have heard stories of the sufferings experienced by some woman the first night after marriage. This explains, in part, why nearly all brides have no little hesitancy and dread as the first night approaches. When the bride has complete confidence in her husband, she will, at the proper time, invite the consummation of marriage. Under normal sexual excitement the vagina secretes a lubricating mucus which aids in the sexual act. Any pain will now be greatly reduced and less noticed by her.

Proof of Virginity

The discovery of blood on the bed clothes, or on the night clothes, following the consummation of marriage, is a positive proof that the wife was a virgin. The absence of all signs of blood is not to be considered as conclusive proof that the wife was not a virgin. The hymen is so near the external orifice of the vagina that at any time in life a girl might accidentally sit or drop down on an object so as to break the hymen. In a few cases the opening in the hymen is naturally large enough to permit of intercourse without breaking.

The First Night

The first sexual intercourse in marriage is called the consummation of marriage. The Greeks had a custom or law that marriage should not be consummated before the third night of marriage. Such a custom today would contribute much to the happiness of marriage and rob the divorce mills of many victims.

In the past the chief source of information open to a young man has been that of vicious and ignorant men. What is received from such sources is always misinformation and leads to serious mistakes. The young man who has visited fallen women, accustomed to accommodating all classes of men, has no intelligent knowledge of what it means to bring a virgin to the nuptial couch; neither has the young man who has kept his virtue. One is about as likely to make a serious mistake as the other.

You have heard or read more than once of some woman committing suicide the day after marriage, or refusing to live with her husband and suing for divorce at the first court. You wondered at this, yet there was a reason. Only recently, while conducting a city-wide educational campaign, an estimable lady called us up over the 'phone, requesting an interview at

the hotel parlor. The interview was granted. This was her story: "I understand that you are to give your second lecture to men Sunday in the Armory. I hope to have my son-in-law there to hear you. I want you to tell them what men ought to know before marriage. Our daughter has been married only fifteen days. She has just confided to me that she has not retired with her husband since the first night. Such was his treatment of her then that since she has cried herself to sleep each night in a rocking chair."

At the close of a lecture to men, we were asked privately by a married man why his wife suffered as much during intercourse as in giving birth to a child. He was informed that her trouble was of a nature that seldom occurs, but when it exists, she had no way of knowing it before marriage, and that he should have her treated by a good physician for a few months and then she would become normal.

At the close of a lecture to mature college young men on what they should know before marriage, one of the professors sought an interview with me. He said, "I wish that I could have heard your lecture before I was married. My education in these practical social matters was wholly neglected. Due alone

to my ignorance, I lost the respect and love of my wife the first night after marriage; and, while we are living together and will continue to do so, I have not been able to regain what I lost that night."

When the first night of marriage is spent in the home of the bride, she is the first one to retire. Before he retires, the bridegroom should remind her that he is a gentleman, and that he will treat her as a sweetheart, making no sexual demands of her. If the first night is spent at a hotel or on the train, the bridegroom should excuse himself while the bride retires. On returning to her, before he retires, he should give her a like assurance. The exercise of self-control, the courtesies and attentions of a true gentleman, and the expressions of considerate love will intensify the respect and deepen the love of the young wife for her husband a hundredfold.

Frequency of Sexual Relations

As to how frequently married people should indulge in intercourse, there are several theories. A majority of men base their theory on uncontrolled desire rather than on any basis of reasoning. In this, as in every other problem of sex, men have been left to get their information from the ignorant

and degraded classes. Such men know but one rule—desire. A few have had a better environment and wholesome instruction, and some others have discovered their mistakes, and have put up a successful battle against the slavery of their propensities and now enjoy a larger liberty.

Unbridled Lust

Multiplied thousands of married women owe their wretched health and miserable existence to their husband's views of sexual liberty. At the close of one of our lectures in a city a man said: "If I could recall fifteen years and start over married life again, possessing the information I have gained from your three lectures, I would gladly present you with $100,000 and begin married life over again without a dollar." We asked him for an explanation. His reply was: "Fifteen years ago I was married to a beautiful, sweet and healthy woman. I knew nothing of intelligent self-control. I understood that marriage meant liberty. I was very happy in my married life. Wife never refused me. We had been married not more than a year when she had to take stimulating drugs. She steadily grew more nervous and required more and more drugs. When we had been married

five years she was an invalid. My doctor said to me one day, 'You must let your wife travel for six months or a year, or you will have to put her in the graveyard in less than a year.' I had money. I could take a year off and travel with my wife. I did not know that the doctor was trying to get my wife away from me so she could have sexual rest. We traveled for six months. We visited the principal places of scenery, pleasure and recreation. I had specialists treat her. I continued in my habitual indulgences. She grew steadily worse. We returned home. A few months passed by and I buried my wife. I see it all now. I slowly murdered her."

This false idea of personal liberty is responsible for over child-bearing. It takes some three years for a woman to entirely recover from the sacrifice of the preceding maternity. Many a mother's life is one inceasing service for a big family of children. No time for mental improvement, rest and pleasure. This is not right.

Large families are rarely advisable today. Children must be better clothed and educated. It costs three or four times as much to support a family today as it did years ago. If men follow their unnatural desire, some artificial

or unnatural method will likely be used to prevent conception. All of these methods are not only to some degree injurious, but they often lead to greater excesses.

For Procreation Only

The primary function of the sexual organs is the perpetuation of the species. Man has reversed Nature. He has made sexual pleasure the primary purpose for intercourse. There is a growing number of good and intelligent people who advocate and practice continence in married life. Many who have tried it have failed to carry out their ideal. Others who have tried it have wrecked their health, not because marital continence is incompatible with health, but because they indulged in some form of incomplete and prolonged sexual gratification and called that marital continence. If marital continence is impossible and injurious to health, then that must be true in the single life. A marriage ceremony can not change the fundamental laws of Nature. He who condemns continence in the married life as being impossible and injurious to health and insists that continence in single life is natural and healthy, is neither scientific nor logical.

It must be true, where a husband and wife are mutually agreed and each possesses self-

control, that no harm can come from practicing continence. But unless each possesses self-control and they are mutually agreed, it would not be wise for them to undertake marital continence.

After six thousand years of hereditary sexual degeneracy and well-nigh universal false training given to boys and men, we question the advisability of publicly teaching and urging all people to try to live up to this ideal. Could it be carried out, the problems of marital excess, artificial and unnatural methods for preventing conception, and the horrible crime of abortion, would be solved. It is possible that this ideal will become the teaching of the future. Before it can be realized by any large proportion of the race, children must be taught concerning their origin, their organs of reproduction, and of their use and abuse. That will lead to normal sexual development and self-control. Only then will we be able, as a race, to arrive at maturity and marriage with perfect self-control.

The Mosaic Law in Marriage

In the writings of Moses we find two chapters, where he forbids sexual relations during the menses and for a number of days before and after the menses.

Conception usually takes place a few days before or a few days after the menses, rarely eight or ten days removed from the menses. This leaves a period of six to ten days, when conception is less likely to occur. Since the inspired writer has nothing to say concerning these days, we may reasonably infer that he permitted married people temperate sexual relations, as an expression of love.

When husband and wife limit their indulgence to temperate relations during these days of least probability of conception, they are able reasonably to regulate the size of their family, live hygienically, violate no law of sex in the way of incomplete relations, use no artificial methods of prevention, and avoid the crime of abortion, or prenatal murder. If under these natural restrictions conception should take place, let them intelligently plan for and warmly welcome their child.

Further discussion of this subject, and its relation to parenthood, will be found in the volume, "Personal Help for the Married," by the publishers of this volume.

CHAPTER LX

SINGLE STANDARD MANHOOD

Ethical Side of Sexual Hygiene

It has been our privilege to lecture in many leading colleges and universities where expert medical men have lectured the previous year to the young men on sexual hygiene. This type of men usually lecture almost exclusively on venereal diseases. Occasionally some of them place special emphasis on their not being moralists, but scientists; that they are not expected to moralize, but to give the latest and most accurate scientific knowledge on sexual hygiene. In this way, they furnished the students with exact scientific data on venereal diseases, but did not teach the young men how to solve their sex problems and how to live a continent life, nor did they awaken moral conviction to aid in the building of manly character. The general effect of such lectures on the frightful horrors of venereal diseases is to scare some young men from visiting recognized immoral women, substituting therefor

some other form of indulgence, self-abuse, or clandestine relations with girls who, otherwise, might remain pure. This is what we have found to be true wherever the ethical side of the sex problems of young men is neglected or ignored.

There is no sane reason why a lecturer or author should try to divorce science and ethics in a discussion of sexual hygiene. The real value of a book or course of lectures for men is determined by: 1. Scientific accuracy of statement. 2. Practical solutions given for the problems of men. 3. The ability to awaken moral conviction and thus aid readers or hearers to build character. Scientific knowledge devoid of ethics does not afford a solution of a young man's problems or safeguard his virtue. It is for these reasons that no apology is offered for this chapter on sexual ethics.

Double Standard Outgrown

A few years ago medical men, journals and books, with but very few exceptions, taught that sexual gratification was necessary to the health, development and sexual virility of a man. Women were taught that a reformed man made the best husband, and young men boasted of their many con-

quests over womanhood. Christ championed a single standard of morals. The New Testament teaches it. All during the ages there have been men who believed in, practiced and taught chastity for men as well as for women. At the present time, practically all the states in the Union, through their State Health Boards and educational institutions, are seeking to give sex enlightenment, teaching purity truths and circulating books on sexual hygiene. Medical men have come to realize that unchastity is not a necessity for men. Many eminent medical men have recently written books and gone upon the platform teaching and defending chastity among men, single and married. Some recent discoveries made by eminent students of sex hygiene have abundantly proved that there is no natural ground for the old doctrine of sexual necessity. This explains why so many medical men and others have joined the ranks of purity reform.

The Sex Necessity Lie

William Lee Howard, M. D., who speaks from a knowledge gained through years of study and experience in the great hospitals of the world, says: "Continence, and not incontinence is necessary to

develop all the manhood in the growing male —man or animal. All breeders of stock knew this fact and see that stallion and bull are brought to full sexual power and physical development by keeping them away from all females. * * * Look at the whole matter from a common-sense point of view: the dog, the cock, kept for fighting purposes, are all continent. Sexual intercourse is not allowed to these animals while they are being developed for their work. The stallion, while his trotting period lasts, is prevented from contact with mares. When these creatures have been fully developed, when the semen has been allowed to fulfil its first mission of completing the powers that lie inherent in it, the stallion, the dog or cock is put to its legitimate use; the reproduction of its kind which will possess all of the reserve force of its progenitor."

Some Still Teach Sexual Necessity

Not all of the doctors have ceased to advise young men to visit prostitutes, and a few still advise young men to keep a girl on the sly. Quack doctors do this, whether they live in large cities and do a mail order business, or in small towns with a local practice. Such advice has been so long the fashion that many men who are

ignorant on sexual matters still believe intercourse to be necessary for young and single men. There are few doctors who are so behind the times as to *mistakenly* advocate "the sex necessity lie." Those who teach it, usually are viciously immoral. *Reliable physicians know there is no scientific foundation for such teaching.* They are assisting the campaign of sex education by often repeating the statement: "Man's sex organs do not grow weak if they are not used. The testicles are not muscles that grow by use, but glands that do not need sexual excitement and activity to keep them in working order."

Houses of Prostitution No Protection

There are men, not so many as formerly, who advise the retention of houses of prostitution as a means of protecting the pure girl. They insist that men can not control their passions, and that, if all houses of prostitution are closed, innocent girls will be seduced or raped. Whatever of necessity exists among men is of their own making. Young men of sound character are never guilty of seduction and rape. *These crimes are common to men who have become abnormal by visiting prostitutes.*

Illegitimate Fathers. Thoughtless and sinful men often boast of their conquests over female virtue and of being fathers of children outside of wedlock. Consider the relations of illegitimate parents to these unfortunates. Their records are the blackest in the annals of crime. When one has brought an immortal being into the world outside of holy wedlock, that child is bone of his bone, flesh of his flesh; it is his child, his son or daughter. If a white man has a child by a negro mother, we call it a mulatto, but that does not change the father's relation to his child; it only gives him double race relation. He now has as many relatives among the negroes as among his own race. *Illegitimate, white or black, as the case may be, his mother is the child's grandmother.*

If he is a married man, his family relations become more complicated. This child becomes the stepson or stepdaughter of his wife, the halfbrother or halfsister of his legitimate children. He is just as responsible for the coming into the world of the illegitimate child as for the legitimate, and he owes as much love, sacrifice and support to the first as to the second. The first child sustains the same relation to him that the legitimate children do. The first child has the same moral claim upon

him for food, clothing, education, shelter, and to inherit his property as have the legitimate children.

If the mother of the child was a willing partner with him in his crime, he should either marry her or support her while she cares for his child. If he deceived her in a love affair, and he is married, he ought to support her until she marries, or for life.

The Unfortunate Child

We are not through with this man's responsibility. His crime was deliberate and voluntary. This may have been true of the mother. If not, then her loss of character, her shame and guilt must be added to his crime. Add to that the wrong done the child, the advent of which was wholly involuntary, for, as related to the wrong, it is as innocent as an angel. The pen of a ready writer could not in a lifetime describe the mental sufferings, and the soul-anguish this child must experience in the schoolroom, on the playground, in its social relations to other boys and girls, men and women; in the social and business world, when made a target of ridicule, scorn, abuse and injustice.

Deeper Depths of Depravity

No words in our vocabulary can adequately express the depths of depravity to which a man must descend before

he deliberately can plan and contrive to win the affections and consent of another man's wife. If possible, there is still a deeper depth of depravity to which some men descend. We refer to the vilest of the vile—to men who will resort to every possible means to lead the brotherless and fatherless astray.

The Fallen Woman

Perhaps some reader may reply: "I would not take the virtue of a pure woman; I seek only women who are fallen." Every such woman is some mother's girl. She was once as pure as your wife, sister or mother. Some mother once pressed her to her heart and kissed her innocent lips. Some fond father once proudly called her "darling." Does someone reply: "She has brought on her own social disgrace and voluntarily has accepted her position; therefore, I am not responsible for her sin." If you could hear the pathetic story of her fall; how she fell in mere childhood, before she knew what it involved; or how, being feeble-minded, she lacked resisting power; or how some well-dressed and accomplished seducer, under solemn promise to marriage, seduced and ruined her; if you could appreciate her enforced exclusion from society and home; if

you could feel the anguish of her degraded soul, you would be her friend instead of helping to sink her into deeper depths of hopeless ruin.

Educators, reformers, legislators, philanthropists and ministers have been lamentably slow in learning that sensual men, fallen women and unfortunately born children are the products of a double standard of morals—chastity for women and unchastity for men. Our state and national legislative bodies are beginning to wake up to the imperative need of just laws, with adequate penalties, for the protection of virtue, the rights of unmarried mothers and unfortunately born children.

A Single Standard Law

Houses of shame, socially ostracized women, and illegitimate children, foundling homes and maternity homes are all the products of a double standard of morals. A consistent single standard of morals will correct public sentiment wherein it is perverted and make possible the enactment and enforcement of just laws made to conform to the new sentiment. Chastity will be demanded alike of men and women, and lack of it in men will be as great a crime and shame as it is now in women. In very

recent years human progress has broken down the old double standards of educational privileges, industrial rights and political rights. The end of the age-long double standard of morals is rapidly approaching.

The Lie of Lust and Selfishness

Prominent educators, physicians, city and state boards of health, etc., are unitedly declaring that the double standard of morals is a selfish lie created to excuse young men from moral responsibility in indulging their passions and to exonerate men of lust from censure.

Public Sentiment on the Double Standard

The modern attitude toward the double standard is represented in the following quotations, which are typical of the general expression from all sources:

The California State Board of Health in a circular for men says: "No justification exists, nor ever did exist, for the double standard. * * * If men look for virtue in women in their search for a wife, why should not women expect equal virtue from the men who seek them in marriage? * * * There is no such thing as the double standard of morality, for as soon as such a double standard is created, morality ceases to exist."

William T. Belfield, M. D., Professor of Genito-Urinary Surgery, Rush Medical College, University of Chicago, says, in regard to the single standard: "It has the backing of religious belief, but does not depend upon it. Both self-interest and love for others demand it. It is a part of true manhood."

The Oregon Social Hygiene Society: "Every man who has any principle believes in fair play. He despises cheating. The young man who is fair will adopt for his own life the same standard he demands of the woman he expects to marry some day."

The United States Public Health Service in its latest program for a medical, educational, and law enforcement measure for fighting venereal diseases throughout the nation, utters this significant statement: *"In the American health program the single standard of morals is taken as the basis."*

The work of the many brave men and women of the past, who have so nobly advocated the single standard, has not been in vain in moulding public sentiment in its favor.

Champion a Single Standard

There is need of more champions of the single standard, for, with all the expert methods and wise counsel given

through the United States Bureau of Education, and the Public Health Service, it takes men to execute a community program, who combine with the enthusiasm and spirit of youth, a love of the other fellow. Such men will make the ideals of the single standard an abiding thing in every locality. It needs more workers to clean up the filth and do away with the injustice to women and children. These tragedies, besides the destruction of true manhood, come from the double standard. For the sake of your sweetheart, your sister and your mother, or your daughter and wife, live a white life. Pure or impure in the past, keep your record clean in the future. Champion a single standard of morals and defend the purity of womanhood. This is true manhood.

CHAPTER LXI

HOW MANHOOD IS WRECKED

Man as He Should Be From the study of man in his relation to the world, in his relation to society, in his relation to himself, and from the study of the Bible, we see what Nature and God intended man to be. In both sacred and profane history we study the biographies of noble men of the past. On the farm and in the shop, behind the counter, as members of the bar, in Congress and in the Senate, on the platform and in the pulpit, we find today men who are examples of true manhood. Having received a good heredity, they lived in harmony with Nature and law, chose the right and rejected the wrong, and lived the Christ life.

Man as He Is But when we study the mass of people, we find that only a small percentage approaches perfection on either the physical, mental or moral plane. See the enervated and stunted fathers, the nervous and sickly mothers, the puny and weak children,

RESULTS OF IGNORANCE:
A PHYSICAL, MENTAL AND MORAL WRECK

the lustful sons and fallen daughters, the poorly developed bodies and dwarfed minds, the paupers and the criminals, the epileptics, the feeble-minded and the insane! Why should such a large per cent of our population be aimless, purposeless, shiftless ne'er-do-wells? Why our race degeneracy, our threatened race extinction? Bad heredity is not the only cause. The causes are numerous. Many are ignorant of the nature and functions of the organs of their bodies. Only a few have studied the most essential laws of health. Many live in unappeased hunger, and many more are improperly fed. Alcohol, tobacco and harmful drugs are doing their deadly work. The sin of sensuality, with its attendant diseases, is the most prolific source of blighted manhood. Contrast the average man with males of the lower animals—the stallion, the bull, the lion and the tiger. What dignity, pride, elastic bearing and majesty! They are not the victims of sexual abuse. Instinctively they conserve their sexual energy.

Bad Heredity

Children are largely the results of uncontrolled desire. They were conceived in lust. Their prenatal rights were not respected, owing to ignorance and a re-

sultant lack of control on the part of their parents. There can be no doubt that lascivious tendencies can be transmitted.

Early Environment Among the poor, large families are often crowded into one or two rooms. Decent privacy is impossible. Bad habits of thought and sexual associations are often formed in mere childhood. Even in the homes of the richer classes the environment of childhood is often no better. The obscene language and perverted sexual practices of servants, both men and women, in the presence of children and taught personally to them can not be put in print. Many parents are criminally negligent. They neither teach their children truths pertaining to sex nor do they quarantine against misinformation, obscenity and stories of sexual perverts.

Narcotics and Stimulants Tobacco and alcohol have a tendency to awaken passion, and, as a rule, men addicted to these habits are more passionate than those free from them. The use of cigarettes often hastens by several months the approach of puberty, and premature puberty is always a misfortune, for sexual secretions take place before the body is prepared to absorb and retain them. There waste

produces stunted, dwarfed and lustful men.

An eminent physician says: "Tobacco has spoiled and utterly ruined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal cord, the brain and the whole nervous system."

Inveterate tobacco users become sexually weak early in middle life. Eminent doctors in France tell us that there are more inveterate tobacco users in that country than in any other civilized nation, and that many of these men are sterile. They attribute the falling off in their annual birth rate, in part, to the use of tobacco. What has been said of tobacco can be said with greater emphasis of alcohol. No man can live a clean sexual life and habitually use alcohol. Aside from stimulating lust, these habits entail many other evil effects upon those addicted to them and they do much to undermine manhood.

Lascivious Thoughts and Conversation

Sex desire is aroused by physical and mental influences, of which the mental is far the greater. The maintenance of passion is impossible without mental consent and aid. In a high state of passion, desire will instantly subside if the

mind is wholly and suddenly withdrawn from all thought of sex. Under the influence of the mind sexual secretions may be increased to five or ten times their normal amount.

Many boys and men spend much of their time reveling in lascivious thoughts, wishes and conversation. Their sex glands and ducts are constantly filled with secretions which should not have been taken from the blood, and which the body can not absorb. A mind filled with morbid curiosity, sensual visions and longings is unquestionably the greatest cause of sensuality and wrecked manhood. It is the first step toward all sexual abuse. A young man should keep his mind active and busy on some absorbing work, interesting activity, or enjoyable hobby. While it may be impossible for him always to prevent some suggestive sex thoughts from entering his mind, he can, *by using his will,* learn to quickly turn his thoughts in some other direction. Crowd out the unclean, by keeping the mind filled with good thoughts.

Vulgar Language

Vulgarity and impure thinking are inseparable; one grows out of the other. No one can deliberately tell vulgar stories, or listen to others telling them with-

out mental and moral injury. Some form of punishment should be meted out to the habitual user of vulgar language, as well as to those who circulate suggestive pictures and books.

The Voluptuous Dance There are forms of dancing that are supervised and given under wholesome conditions that do not fall under the following criticism. Every healthy, vigorous, manly man knows that the sex impulse is hard enough to control when there are only natural temptations to combat. The embrace in many of the modern dances is strikingly suggestive. Most of these dances are at night where no moral or religious restraints are felt or exercised. The libertine is admitted on a social and moral plane with the purest and best girl who dances. The jazzy music and corresponding movements, the stimulating refreshments, and the close and sensual embrace, all conspire to awaken the sex nature. Such dancing leads to passion and complicates the social and sex problems of both men and women and endangers their moral interests.

Leg Shows and Suggestive Movies Trashy vaudeville performances with "leg shows" and suggestive dancing are no small factor in the development of sensuality. No normal man, in the

prime of life, can sit for hours and be entertained in this manner and remain pure in his thoughts. Some films exhibited in the movies are quite as suggestive.

Improperly Dressed Women

Many men who never have been immoral with women, and have struggled to keep the demon of sensuality out of their thoughts, meet with their greatest temptation in the presence of improperly dressed women or at the sight of obscene pictures. Sensual postcards and similar pictures placed on billboards are agencies of sex stimulation that should everywhere be prohibited by law. A mother with a fully exposed breast, nursing an innocent, beautiful baby, is no temptation to any normal man. But the partially concealed breasts of an attractively formed woman no well-sexed man can look upon, admire, think about and remain untempted.

Hugging, Kissing, etc.

Young men and women can not engage in indiscreet social relations and retain perfect sex control. For years spooning postcards, spooning picture films and sensational songs and novels have been teaching young people that these relations are natural and that they are agreeable to and

expected by each sex in their social relations. Such social relations are breeders of sensuality and are the chief cause of young people's immorality.

Wrecked Manhood

All these different agencies of sex stimulation bring about a mental condition that gives a low and degraded attitude towards sex and strongly inclines to some form of sexual gratification. In separate chapters the author will consider at length how manhood is wrecked through abuses of the sex instinct.

CHAPTER LXII

PETTING OR SPOONING

Social Relations of Sexes

All normal human beings possess a social nature. No one can attain his highest efficiency in life if its development is neglected. The social nature receives its normal development when, from childhood, the sexes are properly associated. This is due to the fact that the social nature is closely related to sex. Young people, on appropriate occasions, should meet as friends in a social way. Not isolation, but sane education of the sexes in regard to their social relations and moral obligations, will safeguard their virtue in single and married life. If, perchance, in the exercise of social friendship, two, with mutual and reciprocal affinities, should discover that they are complemental halves of what God and nature have planned to be one social unit, friendship will deepen into love, which will lead to a happy marriage and make them one for life.

Social Privileges Young people should have an abundance of social privileges, but they are expected to be faithful to their trusts and social responsibilities. When an aspirant for office requests the voters of a town, city, county or state to support his candidacy for the office of treasurer, he is asking them to entrust the safe-keeping of the public funds to his hands. Because of the possible temptation to misuse these funds, the law requires the successful candidate to furnish adequate bond. When a young man is admitted to the privilege and honor of calling on a young woman in her parlor, taking her out walking or driving, to hear a lecture or to a place of entertainment, he assumes the responsibility of protecting the girl's honor and virtue with which he is entrusted by her parents. His social privileges are limited to the absolute protection of the girl. For him to go beyond these limits would be a social crime against the girl and her parents—a far greater crime than for a treasurer to misappropiate the public funds.

Importance of Sex Knowledge Prudery and mock modesty until very recent years made sex in its relations to social questions, a tabooed sub-

ject. But the present national, in fact international, campaign of sex enlightment and education, is giving rational, scientific information on these subjects. This is making great strides in overcoming prudery, and is giving a definite understanding of the best uses of the creative impulses and the control of the sex energies. The masses are coming to recognize the imperative need of a frank discussion of the various phases of sex life.

Results of Ignorance In a recent publication, a state health board asserts that if all men and women understood and obeyed the laws of sex, there would not be the need of one doctor in ten. Prince A. Morrow, a sage among physicians, states that at least half of the physical ailments of young men come from a violation of the laws of sex. To those who have not studied the relation of health to sex, this would seem an exaggeration.

Mental Effect of Sex Ignorance In his investigations of the asylums of one nation, Dr. Pique claims that eighty-two per cent of insanity among females and seventy-eight per cent among males involved the sexual mechanism, functioning or both, and that early sex instruction would have wholly prevented many

cases and would have postponed the mental breakdown in many other cases until later in life.

Moral Reasons for Sex Instruction

More people are kept from accepting Christ, and more meet with defeats while trying to live the Christian life, because of sex problems, than all other problems combined.

Spooning Defined

Spooning is the popular name for indiscreet, sentimental relations often engaged in by young people. It refers to all personal familiarities or extravagent forms of lovemaking between the opposite sex that arouse sexual excitement. *Its harm to young people and the danger connected with it is in direct proportion to the amount it is indulged in and the intensity of the sex feeling awakened.* "There is a time for all things." Spooning has its rightful place in the economy of nature among fish, birds, animals and man.

Spooning and Sexual Excitement

Spawning among fishes, rutting among the deer family, teasing among horses and spooning among young people are only different words for doing the same thing—producing sexual excitement.

Nature teaches the fishes, birds and animals when they should excite each other's passion, and why. They are unerringly controlled and guided in this function by instinct. Nature does not teach unmarried people why they should not excite each other's passions, as human beings are endowed with reason to guide them in such matters. Young people engage in hugging, kissing, pinching, playing with the hair, holding hands, tapping the chin and tickling the neck, with a view to having what they call a good time. Many of them are totally ignorant of the true reason for this and why they should not indulge in it. If one steps over the verge of a great precipice, his mangled, lifeless body will be picked up by his friends from the jagged rocks beneath. He defied a physical law, the law of gravity, in its relation to his physical well-being. When young people, men or women, voluntarily forfeit their virtue, it is because they have violated a law of sex in its relation to virtuous manhood and womanhood.

The Sex Impulse Is Normal

The sex impulse is normal. It is at the basis of our entire social fabric. It is not to be suppressed, but controlled by directing it into other channels and using

it in some form of physical or mental activity. The greatest characters the world has ever known have been strong in the sex impulse, but they have employed it as a mighty force in accomplishing marvelous things in all lines of human endeavor, in building noble careers or in making their names stand out in history because of wonderful achievements in statesmanship. The love of lovers has its origin in sex. The selection of a companion is a sex choice. Perpetuating the species is the supreme purpose of the choice of mates among animals and marriage among human beings. In relation to this purpose spooning has a natural and necessary function, that of sexual excitement. It is purely a sex call and the pleasure accompanying it is an expression of sexual excitement. All normal animals and human beings are susceptible to its influence.

Mind and Conduct

In a former chapter has been fully explained the influence of the mind on the sex glands and how all normal and abnormal secretions, also the distribution of the sexual secretions, are very largely under the control of the mind. In like manner, physical posture has a direct effect on

the mind and in awakening different feelings To illustrate: try to sense resentment by holding your arms stretched out as far as possible on the sides, hands wide open, and corners of the mouth upturned. Not much feeling of boldness or indignation, is there? But change your position to that of boldness or that of the fighter, and all is different. In personal familiarities between the sexes, as in spooning, the closeness can as naturally lead to sexual excitement as posture can influence emotion in other ways. It is for this reason that the author advises against all manner of crude, free, and easy behavior that stirs the sex desire in young people and seeks instead to aid them in the safe and intelligent exercise of this kingliest and queenliest of emotions.

Starting Points of Trouble

In charity let us remember that many good people have made mistakes, violated the most sacred laws of life, while some fell into sin because of ignorance and bad customs. Such young people need kindness, not abuse; information, not misinformation. Many of them get wrong ideals of life from suggestive postcards, cheap movies with stirring sex appeals, mushy love

stories and sensational novels. One-third of the pictures exhibited at the movies consist of every possible mode of spooning. The billboards fairly blaze with pictures of enamored couples. In nearly every assortment of postcards offered for sale can be found a large variety containing pictures of young men and women engaged in most suggestive positions. Nine times out of ten the sensual artist makes the young man to appear innocent and passive and the young woman is made the aggressor. Suggestive sentences on the cards are usually from the lips of the young woman. Such postcards are insults to decent womanhood. All good men and women resent them. According to these cards, cheap behavior, the allowing of personal liberties, and "making love," is a universal custom among young people when in the parlor, during auto rides, and when visiting parks; also that young women solicit these attentions and are more eager for them than are young men. Young women who will receive such postcards from their gentlemen friends encourage this belief. Suggestive cards can be found in many parlors. If young people study these cards while together, it is a suggestion to them to engage

in similar relations. Is it surprising that young people fall?

Why Young People Fall Not one young woman in fifty, who falls after she is sixteen, would have fallen if she had exacted the social laws of "hands off" and "unkissed lips." If young men were educated to keep themselves pure and to respect those same social laws, not one young woman in fifty who falls would have done so. Sexual excitement always precedes a voluntary fall.

Unengaged young people, under no conditions, should engage in hugging and kissing. Even in the engaged state these social relations are not necessary for expressing love between lovers and they are not essential to blissful courtship. When young people are engaged, and the date of the marriage is fixed and not far off, a kiss may be exchanged without any need of indulging in the excitements of spooning.

Letter from College Student That many young men are wholly ignorant of the dangers of spooning will be seen readily from the following letter:

"Dear Prof. Shannon—Since hearing your course of lectures at the University, I have

been intensely interested, and worried, too, concerning the matter of "spooning." I will greatly appreciate your kindness if you will explain some things and answer some questions.

"I am engaged to a young lady. Our engagement is rather a long one, two or three years. I see her only two or three times a year and a week or so at a time. I love her with a pure love and vice versa. I am a manly man and have no habits of vice. When we are together I often place my arms around her and kiss her. This is done as innocently as I would kiss my sister. However, I will admit that there is a thrill of delightful pleasure accompanying these relations with my sweetheart that is not experienced when I caress my sister.

"Now for my questions. I would like for you to explain again the distinction between sexuality and sensuality. What is the relation of love to sex? Why does kissing one's sweetheart thrill him with so much more pleasure than kissing his sister? Do you really think that the limited amount of 'spooning' indulged in by us would lead to physical, mental or moral injury? Is 'spooning' a sin in the sight of God? How about danc-

ing? In what way does spooning injure a young man? In what way does it injure a young woman?

"I am seeking light that I may be able intelligently to judge between what is right and what is wrong, in this matter. If I had ever questioned the moral right of lovers to spoon, I would never have engaged in it. I would die before I would injure her.

"Please answer these questions right away and let me thank you now for your kindness and trouble.

"Respectfully, ————."

Author's Reply

"My dear friend—Your interesting letter received. I will endeavor to reply in the same sincere, frank and manly spirit in which your letter appears to have been written.

Sexuality and Sensuality

"Sexuality is a normal condition of the sex nature; sensuality is its abnormal condition. Sexuality is God-given, God-honored and God-blessed, man and woman's pride and glory, not their shame and dishonor. Sensuality is the perversion of sexuality and the primal and chief cause of human degeneracy. It is partly inherited, and also largely acquired by voluntary sexual ex-

citement. Impure thinking, the secret vice, and spooning are the chief causes of sexual excitement. Out of sexuality spring the indescribable physical, mental and social charms of ideal manhood and womanhood. Sensuality prevents the proper development of these charms.

The Basis of Sex Love

"Man is made to love and be loved. The manifestations or expressions of love are called forth by a variety of agencies. That peculiar expression of love, which brings the opposite sex of mutual affinities together in blissful courtship and happy marriage, harmonizes their differences and blends their personalities until the two complemental halves are made one, is the child of the sex life. A man, made a eunuch, or a woman desexed in childhood, has no interest in children, no concern for a home and no admiration or love for the opposite sex. Dress a eunuch in broadcloth, bring him into the presence of 500 marriageable young women and he would not stir the voiceless depths of pure affection in any of them. Instinctively they would recognize the absence of manhood's charms. If a woman, desexed in childhood, were dressed in a Paris gown and

brought into the presence of 500 marriageable young men, her presence would not awaken a single response of the manly affections. Thus we see that the love between lovers, the engaged and the married, is inseparable from their normal sex natures.

Ignorance Regarding Love

"It is not surprising that young people, ignorant of the conditions of sexual excitement, should resort to kissing, embracing, caressing and fondling under the guise of love. The kiss of a sister does not produce the thrill of pleasure which kissing a sweetheart does, because the love that leads to kissing a sister has no relation to the sex nature. The thrill of pleasure experienced while spooning with a sweetheart is a sex thrill.

Should the Unmarried Spoon?

"In the human family spooning belongs only to the married. If indulged in by them beyond reasonable limits it may lead to sensuality and result in physical, mental and moral injury. If practiced among the single, it is fraught with the greatest temptations. The love of lovers will find expression. Its expression should be governed by a true knowledge of human nature, and moral conviction. There are many natural

and innocent channels through which true love will find expression. Love is inventive. Intelligent love, guided by moral convictions, will find only channels of expression which are safe. While a kiss may be indulged in occassionally without any harm by pure-minded young people who are soon to be married, it is not essential to their happiness or to the expression of their love.

Dancing vs. Spooning

"Dancing to the popular dance music of the present day is to be condemned on the same ground as spooning. The best authorities on sex agree that the public dance that is not properly supervised has a marked tendency to complicate the sex problems of young people. Dancing creates less sexual excitement than spooning. Many are together in a lighted room or hall while dancing, but spooning usually takes place when a young man and woman are alone. Spooning is more common and more dangerous.

Effects of Sexual Excitement on Man

"In a man, if spooning is persisted in, it leads to sexual excitement. This causes a surplus of energy to be secreted. The body can retain and use only a normal quantity of this energy; while in spooning a man may form many times the

normal amount. The sexual excitement caused by spooning sends large quantities of blood to the genital organs and the sustained pressure of blood in these parts for many minutes or for hours causes the pain commonly called "stone ache." If spooning is continued for a few months or years one will have the added sensation of a first-class case of varicose veins and varicocele. The surplus energy that is secreted in spooning will be dissipated through involuntary losses if not dissipated in some form of sexual indulgence.

Effects of Sexual Excitement on Woman

"Personal familiarities with men that arouse a strong sex desire may lead to ovarian troubles in women which sometimes require an operation. Frequent excitement leads to leucorrhea, or whites, corresponding to sexual weakness in the male. Nervous prostration, invalidism, consumption or one or more of many other troubles may follow.

"With the kindest interest in you and yours, believe me, Sincerely your friend,

"T. W. S."

Example of Mental Sexual Excitement

In one of the northern universities, a young man called on the writer for an interview. He knew that he was in a critical condition. He wanted in-

formation and help. He was found to be impotent and possibly temporarily sterile. He had been quite free from the secret sin and visiting the immoral woman. It was explained to him that his trouble was in his mind, that he had indulged frequently, for several years, in some custom that had resulted in high states of sexual excitement. He was then asked to explain what he considered to be the cause. His reply was, "Professor, I guess I know, but I never dreamed that it could become serious. For nearly three years, two or three times a week, three or four hours at a time, I have been visiting a lady friend. We have engaged in kissing, embracing, reclining and sitting on each other's laps. We have not been personally immoral, though I have been ungentlemanly enough to make improper requests which she always refused. I guess this is the cause of all my trouble." He was assured that his conclusions were correct, and that no habit is more injurious to the sexual system, physical health, mental strength and moral character than the form of sexual excitement of which he was guilty.

Another Example

A university student was delirious with grief and crushed in spirit over a disappointment in a love affair. He

told of a very romantic courtship he had carried on with a young lady the previous year; of the many ecstacies he had experienced while caressing her, of the correspondence that followed during the vacation, of the heart-crushing experience he was passing through due to a note he had received from her, informing him that she had discovered during vacation that she did not love him, and demanding that their engagement be broken.

She had mistaken a sex thrill for love. When apart from him during vacation, she discovered her mistake. If she had been in love with him, she would have been as conscious of that love when they were separated by weeks and miles as while with him.

How to Know when "in Love"

In personal interviews and correspondence the author has been frequently asked, "How can I tell when I am in love?" This is a serious and difficult question to answer. Friendship and courtship make it possible for young people to become thoroughly acquainted, and intelligently decide whether they love each other, and if it would be wise for them to marry. Young people who engage in undue familiarities are

not able to discriminate between a heart-beat of love and a sex thrill of pleasure. Spooning leads to sexual desire and the thrill accompanying spooning is an expression of sexual excitement. Sensual desire dominates in any purely physical attraction and is true love's enemy. When physical attraction is all that draws two people together, they will discover, when they are separated, that they do not love. In real love, the attraction is as intense when two are apart as when together. Spooning is a blight to courtship, and causes unwise marriages that often end in divorce. If young men would give of their best and most courteous conduct, and young women not permit cheap liberties, very few girls would fall, more men would remain honorable, fewer mistakes would be made in the choice of a companion, and divorce would be correspondingly less frequent.

Natural Sentiments

It is natural for a young woman who has not dulled her finer sensibilities through spooning to shrink from the passionate embrace and kisses of a young man. It is just as natural for the well brought-up young man to be chivalrous and decent in all of his expressions of regard. He does not

choose to play with fire, but keeps well within the margin of sexual safety. This sense of modesty and discretion on the part of one, and the feeling of tenderness and protection on the part of the other, are instinctive in every normal young woman and man. If he and she are true to these finer feelings, they will be chaste in all of their associations with each other and will not easily be overcome by a social atmosphere that approves of hugging and kissing. When home training and teaching become wise and natural, young people will be educated to use their sex energy in a way that will prevent these sexual mis-steps, and friendship will naturally deepen into intelligent, pure love, and courtship terminate in happy marriage.

Physical Dangers of Over-Familiarity

There are many diseases that may be communicated through spooning. The most serious of these are the venereal diseases. It is a well-established fact that these diseases may be communicated to innocent parties by kissing, biting, and scratching. When a young man, infected with venereal disease, enters the office of a careful physician, he is asked to wash his hands in antiseptic water before touching anything in the office.

Innocent May Suffer from Infection

A physician, who knew the parties in the case, has written the following incident, which appeared in a recent issue of one of the leading medical journals: A number of young people gave a public entertainment. An entrance fee was charged. The proceeds were to be given to some charitable cause. Kissing formed a special feature of the entertainment. In the crowd was a popular young man who was under the care of this physician for syphilis. Shortly after the play, five girls and two clean young men developed syphilitic sores on their lips, two other members of the party had similar sores on the cheek.

Results of Infection

These innocently infected persons were never told the nature of their troubles. Doctors rarely explain these things to innocent sufferers, hence nearly all people, especially women, believe such cases extremely rare. From the health point of view indiscriminate kissing should be eliminated from society.

Christ's Interpretation of the Mosaic Law

The Jews understood the Mosaic law, "Thou shalt not commit adultery," to apply to the overt act only. Christ interpreted the Mosaic law to

mean character as well as conduct, when he said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already, in his heart." This statement is not true simply because Christ said it. It is a scientific fact that lustful mental states injure the body, the nervous system, the mind and moral nature through the generation and dissipation of the sex life as much and oftentimes more than would the overt act of adultery. Christ here speaks of mental adultery. The man commits it in his own heart.

Causes and Effects of Mental Adultery

Modern society offers no opportunity more conducive to mental adultery than is found in the familiarities and liberties often taken in spooning. Christ's statement being true, in view of the prevalence of promiscuous love-making, it is certain that the victims of this form of adultery exceed those of the overt act. The reader is not to infer from this that all who indulge in hugging and kissing are charged with the sin of mental adultery. Pure and innocent young people might use this custom, as a means of expressing their love for each other, for a short time, with only limited injury; but, if persisted in, it is likely

to lead to mental adultery, for the same reason that tippling leads to drunkenness. No human hand ever misappropriated property until the mental thief had stolen it again and again. Finally the mental thief becomes the master and forces the hands to take the stolen property. The overt act of adultery is never committed until mental adultery has been committed time and again. A system of ethics that permits men to kiss and hug girls until passion is aroused beyond self-control is responsible for the fall of girls and men as well. The conclusion is irrefutable. Spooning is the cause that leads to mental adultery and here is found the main cause for the downfall of young people.

CHAPTER LXIII

MASTURBATION

Destroying Man-Power As remarked before, the primary function of the sex organs is to build a boy into a man. Any sex practice that abuses the reproductive organs is decidedly harmful. It means a loss of manly perfection and the vigor that might otherwise be attained, as it directly interferes with the process of man-building. Those who abuse the sex organs, instead of developing into strong, courageous, self-respecting, self-controlled men, have poor health, are weak in will-power, cowardly, namby-pamby, with little interest in athletics, sports, or social activities. They are not eager to do, to dare, and to achieve difficult tasks and do things in a man's way, but lack a man's fine spirit to play the Game of Life according to the rules of the game. Thus the effect of self-abuse in destroying character, is more serious than the physical evils that follow.

Self-Abuse The organs of sex are the most delicate and vital organs of the body. The

more delicate and the more vital an organ, the more serious the punishment Nature inflicts for its abuse. The most frequent sex practice that injures these organs is self-abuse. It is fittingly called self-abuse for the reason that every organ of the body, faculty of the mind, and power of the soul are injured by it. The act is the unnatural one of a person exciting his own sex glands, and can be either mental, or both mental and physical.

How Acquired

As explained in the chapter on "The Reproductive Organs," the most common cause of a boy forming this habit is due to irritating secretions collecting under a long or tight foreskin, causing an itching or inflammation. The effort to relieve this leads the boy to frequently handling these parts. Thus self-abuse may begin. Sometimes the habit is taught to the boy by others. Lack of parents talking frankly to their children about these things, viciousness on the part of associates, and ignorance on the part of boys are the reasons for boys forming the habit. When a boy does not know how these organs will be injured by handling and has not been taught that his strength and virility, or weakness and depravity, rest on the conservation of his sex

forces, he may repeat the abuse until it becomes a fixed habit.

Learned at Early Age

The author has had young men say in a personal interview, or by correspondence, "So far as I know I was born practicing the secret sin. My memory does not carry me back to the time when I began." Interviews and correspondence with many young men have convinced me that a majority of them began the habit before they were fourteen. The next largest per cent during the two years of puberty. Very few men begin the habit after they are seventeen.

Symptoms Common to this Habit

When this habit has been frequently indulged in for several years, many or all of the following symptoms may be observed: the eyes will be sunken and dull, the cheeks pale and pasty, the face, neck and back covered with bumps and pimples, the disposition peevish and irritable, hands cold and clammy, mind sluggish, feelings morbid and despondent, actions extremely diffident and shy. In extreme cases thoughts may be entertained of suicide or even suicide attempted. No one should be suspected of or accused of the secret sin because of one or more symptoms common to this habit. Any

one of the symptoms mentioned in this paragraph may be caused by some disturbance of the various organs of the body.

Physical Effects Supersensitiveness in the glans, urethra, prostate and bladder result from this habit. This unnatural sensibility renders these parts far more susceptible to excitement and establishes something like a habitual desire to repeat the act. Its effect upon the blood and the circulation is shown in a muddy, clammy skin. It exhausts the physical and nervous energy of the body, causes pains in the testes and spermatic cord. Varicose veins and an atrophied testicle or testicles frequently follow.

Functional Effects Frequent and painful urination, unnatural and involuntary emissions, sexual weakness, partial or permanent sterility often result from this habit. Though the practice may not be a direct cause of insanity, the morbid mental states, due to it, are doubtless contributory causes. Extreme masturbators may become so stupid and sluggish mentally that they appear feeble-minded, and such their posterity often are.

Effect on Nervous System

The nervous system is the grand medium of injury to all the other tissues and substances of the body. Not only are the nerves generally debilitated and tortured into a diseased sensibility and irritability, but there is also a great deterioration and wasting of the nervous substance. The special nervous properties suffer in due proportion—varying in different persons with different peculiarities. The sense of touch becomes less discriminating, and in some instances a numbness of the extremities and limbs, and even of the whole body, is experienced, sometimes actually reaching that state which is called numb palsy.

Effect on the Senses

The sense of taste is equally blunted, and loses that delicate perception of agreeable qualities on which the delightful relish of proper and healthful food depends, and there arises the unnatural demand for vicious culinary preparations and stimulating condiments, and the distaste for simple diet. The sense of smell becomes impaired, and but faintly perceives the rich fragrance which the vegetable kingdom breathes forth for man's enjoyment. The ear grows dull of hearing, and oftentimes a continual

and distressing ringing is the only music which occupies it.

Effect on the Sight

But, of all the special senses, the eyes, generally, are the greatest sufferers from venereal abuses. They become languid, lose their brightness and liveliness of expression, and assume a vacant appearance, and perhaps become red and inflamed, and weak and excessively sensitive, so that wind, light, etc., irritate and distress them. The sight becomes feeble, confused, and sometimes is entirely lost.

Effect on the Brain

The brain is neither last nor least in these sufferings. Associated as it is with the genital organs, it participates largely in all their direct excitements. Its extreme irritability and its morbid sympathy with the alimentary canal, heart and lungs, as a mere animal organ, cause it not only to suffer excessively from all their irritations, but to reflect those irritations back upon the same organs and throughout the whole system, mental and physical.

Destroys Body and Mind

It impairs the intellectual and moral faculties and debases the mind in the greatest degree, or causes a deep

and lasting regret which sometimes rises to the most pungent remorse and despair. It would seem that an instinctive law in the innate moral sense remonstrates against this filthy vice; for, however ignorant the young man may be of the moral character of the act or of the physical and mental evils which result from it, every one who is guilty of it feels an instinctive shame even in his secret solitude, after the unclean deed is done! Hence all who give themselves up to the excesses of this debasing indulgence carry about with them continually a consciousness of their defilement and cherish a secret suspicion that others look upon them as debased beings. They can not meet the look of others, and especially those of the female sex, with the modest boldness of conscious innocence and purity. This shamefacedness or unhappy quailing of the countenance often follows them through life; in some instances, even after they have entirely abandoned the habit, and become married men, and respectable members of society.

Want of Self-Respect

They feel none of that manly confidence and gallant spirit and chaste delight in the presence of virtuous women which stimulate young men to pursue

the course of ennobling refinement and mature them for the social relations and enjoyments of life; and hence, they are often inclined either to shun the society of women entirely or to seek such as are by no means calculated to elevate their views or to improve their morals. And if, by the kind offices of friends, they are put forward into good society, they are continually oppressed with shrinking embarrassment, which makes them feel as if they were out of their own element, and look forward to the time of retirement as the time of their release from an unpleasant situation. A want of self-respect disqualifies them for the easy and elegant courtesies which render young men interesting to the other sex and often prevents their forming those honorable relations in life so desirable to every virtuous heart.

Beware of "Men's Specialists"

All of the various distressing symptoms that are found in different stages of the practice of self-abuse are used and exaggerated by quacks and charlatans who send out printed matter filled with overdrawn pictures of the results of the habit, that are written merely for the purpose of scaring the ignorant and drawing the unwary into

their nets, making them their victims and bleeding them for money. The practice being a secret vice makes the path easier for the quack, as a sensitive nature frequently dreads to admit to parent or teacher that he has the habit, but is able to discuss such matters with the stranger whose advertisements he has read and whom he has come to consider as a friend. Let young men beware of these so-called "men's specialists." Their only interest and concern is with the money they can obtain from their victims.

Will Marriage Help? Certainly marriage need not be recommended to the confirmed masturbator in the hope or expectation of curing him of his vice. He will most likely continue it afterwards, and the circumstances in which he is placed will aggravate the misery and the mischief of it. For natural intercourse he has little power or no desire, the indulgence of a depraved appetite has destroyed it. Besides, if he be not entirely impotent, what an outlook for any child begotten of such a degenerate stock! No being so degraded has any right to curse a child with the inheritance of such a wretched descent. Far better that the vice and its consequences

should die with him. It is hardly credible, and yet it is true, that there are medical men who advise illicit intercourse as a remedy for masturbation. In other words, they destroy two souls and bodies under pretense of saving one! No man of any principle can approve for a moment such a course.

What Two Eminent Physicians Say

Physicians differ in their opinion as to the degree of harmful results accompanying this abuse. Some dismiss it as being of no serious consequence, while others treat it as a serious matter. The verdict of two eminent physicians follows:

Winfield Scott Hall, M. D. (Leipzig), Ph. D. (Leipzig): "Once the act is learned, whether accidentally or otherwise, if repeated frequently, *it seriously interferes with, if it does not wholly defeat, the plan of Nature for the young man's development,* and he fails to grow into the splendid type of manhood that was his birthright. The degree to which he falls short of reaching the full stature of manhood will be *in direct proportion to his departure from Nature's laws of clean, right-living.*" (The italics are Dr. Hall's.)

The late Luther H. Gulick, M. D., of New York Academy of Medicine, Fellow Ameri-

can Medical Association, etc., who made in France an exhaustive study of the influences which were shaping the morale of the American Expeditionary Force, with the purpose of further protecting our young men from the evils usually associated with army life, and especially to help them during and after demobilization when the stimulus of winning the war had passed, says: "Masturbation is to be condemned upon grounds more serious than the dangers of physical exhaustion through excess. In proportion as masturbation is learned early and becomes a confirmed habit, it decreases one's ability to live a normal sex life, for it takes the sex desire while it is growing and gives it a wrong direction. * * * The more deeply the solitary habit is developed, the less ability and inclination there is for the normal intimacies of married life, as well as for normal social life with men and women. * * * Sex desire is by masturbation satisfied in its lowest and least adequate level. * * * This habit makes sex pleasure a self-gratification rather than the rapture of loving another person. Masturbation is therefore condemned because it ties up sex feeling with selfish enjoyment; because it sets up nerve associations that are purely

physical; and because one knows that it is in violation of the social conscience."

An Extremely Vital Fact

There is one point that is worthy of serious consideration as it represents a verdict on which *all* reputable physicians agree, *i. e.: Any indulgence that abnormally excites or stimulates the sex glands beyond their natural activity weakens, impairs, and eventually destroys man-power.* Coupled with this established scientific finding of the physicians is an extremely vital fact that every boy or young man should know: the amount of injury depends on the physical and the mental constitution of the individual. The coarser-grained, heavier and slower the individual, the less injury seems to follow. It is generally those who are best equipped with the highest capacities to enjoy a full life, the men with the finer nervous organization and the higher mental capacity, and who have therefore the most conspicuous promise of a great career and of making themselves a power among men, who are injured most.

Control of the Habit

So long as the mind itself is not actually diseased and there remains a single element of desire to come into

the heritage of a man's estate, if the victims of this habit stop immediately, once and for always, there is hope for them. After one has made up his mind to positively quit the habit and strengthened his purpose by enlisting all of his will-power to this objective, the next thing he must resolutely strive for is *purity of mind.* All exciting literature, all indecent conversations, and *all associations with any thing or any body that excites sex desire,* must be totally renounced. Read the chapter on "Man-Power" and carefully follow all the suggestions therein given on health, hygiene, and outdoor sports. All stimulating food and drink, and especially coffee, dope, and alcoholic beverages, must be avoided. The mind and body must *both* be constantly and arduously employed, the diet plain and limited, the sleep never prolonged, the bed hard, the room well ventilated, the covering light, and the habits as much broken into as practicable. Generally the temptation comes at some particular hour, or under some especial and well-known circumstances. At such times extra precautions must be taken to occupy the mind with good thoughts, and to destroy the old associations and opportunities. Unless a per-

son is actually insane, an earnest endeavor, backed by rigid observance of the rules laid down, will enable a youth to conquer himself and his unnatural desires.

Recovering Man-Power

Nature will help the adolescent youth or young man who at once absolutely stops the practice. Little by little, gradually but surely, the system will recover from its prostration, and health and virility will again flow in the blood, build up the muscles, put tone into the nerves, and newness of life into body and brain. There is no cause for any youth giving way to hopeless despair, if, when he is warned of his danger, he will stop once and for all. The way out is to follow the suggestions given in the preceding paragraph and to seek plenty of entertaining interests, wholesome companionship, normal social activities, interesting employment and to have an absorbing "hobby." However, those who break Nature's laws can not expect to right about face and immediately recover what they have destroyed. It will require from one to three years of absolute continence before Nature can remedy the injury.

When Everything Fails, Then What?

When everything fails we have no hesitation in recommending surgical treatment. This is of various kinds, from repeated blistering to that ancient operation which Latin writers tell us was practiced upon the singers of the Roman stage, called infibulation. This renders the act impossible or nearly so. Castration need never be resorted to. By one means or another we can say that there are exceedingly few cases, except the actually insane, who can not be broken of their habit, and considerably or wholly relieved of its after effects.

CHAPTER LXIV

THE SOCIAL EVIL

Prostitution Venereal diseases and prostitution are inseparable. Both are as old as history. Prostitution exists because of man's uncontrolled sex desire seeking gratification in illicit intercourse. Whenever man has been dominated by lust, the venereal scourges have followed as a result of his promiscuous indulgence. Undefiled wedlock, and continence in single life, are the only remedies that will banish the twin evils of prostitution and venereal diseases.

A Disease-Breeder A few facts will definitely show just how closely venereal diseases are related to prostitution. In many of the parlor houses of the underworld the patron pays his money in advance to the madam, who then punches a card for a designated prostitute. In the year 1919 there were in the small town of P———, Pa., three houses with a total of twenty prostitutes. A raid was made on one of the houses that contained three prostitutes, all of whom had syphilis. The day's cards

were seized for evidence in the court. There were twenty-eight, thirty-seven, and forty-nine punch-marks respectively for the current day. Take this as an average day, multiply this by 365 days, and the result is 41,601. Just three prostitutes, and yet they could expose to syphilis in one year 41,601 patrons. Some of these men would be repeaters, yet the awfulness of this number may be realized if we recall that in our population of 110,000,000 we have but sixty-nine cities with a population of over 100,000. Bear in mind that the disease-breeding of these three prostitutes did not stop with infecting their patrons, for these men in turn became carriers of "the germ of debauchery" to others, including those beyond the underworld. But P——— had not *three,* but *twenty* prostitutes. Each of them, *including the three syphilitics,* carried a physician's certificate that she was free from disease When they were carefully examined, it was found that eighteen had syphilis, or gonorrhea, or both. Eighteen diseased out of twenty, or ninety-five per cent, yet all were reported free from disease. How well this shows the so-called safety afforded by official inspection! Hundreds of like authentic cases could be given. A survey of the Barbary

Coast of San Francisco in 1917 found ninety-seven per cent of the prostitutes infected. In the Standard Statistics on Gonorrhea and Syphilis published by the American Social Hygiene Association are the following statements: "Ninety-eight per cent of prostitutes (white) have at least one venereal disease. Two out of every thirteen deaths in the United States today are directly or indirectly caused by syphilis." Every man who consorts with these disease-mongers sooner or later will become diseased. Furthermore, illicit indulgence, even when confined within the select social classes, will eventually end in a like disaster. The history of all promiscuous men and women has proved this, though proof is unnecessary to any logical or reasoning mind. The inexorable law of cause and effect clearly shows this to be inevitable.

Modern Attitude Towards Prostitution

The best scientific minds have given their conclusions that conform to the well-considered opinions of those who have made exhaustive experiments with licensed prostitution and have declared that "medical inspection is a ghastly farce"; that prostitution destroys health, demoralizes manhood, and is an eco-

nomic menace; therefore a cleaning up of the whole business is essential, and this by what Abraham Flexner aptly terms "abolition," as distinguished from "regulation." These modern attitudes have already led to the closing of many red light districts, and few have reopened. Even the long-established medically inspected brothels maintained by the British Army in India have now no official support. The Commander-in-Chief ordered the closing of the brothels and revoked the advice often given in the past, that "the men should visit only such places as are under so-called medical control," and he now states, "Not only is such advice contrary to orders, not only does it offer direct temptation, but it offers it under guarantees that are quite illusory, since, according to the most recent medical opinion and research, there can be no system of examination which can justify any guarantees of immunity from disease."

Not a Necessary Evil

The red light district, with its over thirty-three per cent of feeble-minded prostitutes, is no longer considered "a necessary evil," but a business that exists because of the money there is in it for the madams and the male reprobates who live off

of the earnings of the prostitutes; for the police and the public officials who give their protection that they may share in this money; for doctors of questionable principles who have "free from disease" certificates to sell and give the prostitutes "606" at $50 a treatment; and for the equally criminal landlords who rent $20 shanties for $200 a month, and more pretentious places at a corresponding ratio. Where commercialized prostitution now exists, either the citizens tolerate graft and a corrupt police force, or they are so engrossed in their own selfish affairs as to be totally detached from life's serious realities and their own civic responsibilities. Or, as John Clarence Funk, M. A., LL. B., puts it, "Desire for gain, and public unconcern, may be considered as two of the basic causes of prostitution."

Sex Necessity Out-of-Date

The "necessary evil" has been thoroughly exposed as *unnecessary* through the vast number of placards, pamphlets, lectures, motion pictures, and exhibits that are being given in civilization's warfare against venereal disease. Again and again do these educational measures repeat that continence before marriage is not only entirely

compatible with good health, but that it is the *only* way to safeguard and maintain health; that complete continence is wholly possible; and that those who indulge in illicit relations wilfully expose themselves to most serious communicable diseases. The chapter, "Single Standard Manhood," shows the unenlightened selfishness and shortsighted unreasonableness of the individual who clings to the discarded notion of sex necessity.

"Going Down the Line" The young man of today who "goes down the line to see the sights" walks with the searchlight of education and science upon him. It is an out-of-date idea that a good time means booze, women, and debauchery. It is now generally known that just one such night may result, ten or twenty years later, in softening of the brain or other forms of insanity, in apoplexy, or many other conditions that cripple a man in his prime and rob him of his power, and of his capacity for joy, when life ought to have most to offer and should be the sweetest.

The Strong Man The young man who is ridiculed and called a "goody-goody" because he does not join a bunch of fellows in their "good time" is not weak and lacking in

nerve, but strong, courageous, and manly. It takes vastly more of courage and manhood to hold out against this sort of coaxing, teasing, and ridicule, than it does to "follow the bunch." The young man who has convictions and the courage of his convictions, has the qualities of leadership. He is never a follower. Those who visit lewd women do it because they lack in manly qualities. To indulge the animal nature indicates weakness, not strength. A high-minded man respects himself, his mother, his sisters and his sweetheart, and he does not lower himself by Going Down the Line and resorting to means that are maintained for those who lack in self-respect and in self-control, and who therefore feel no degradation in consorting with social outcasts rotting with disease. A third of all prostitutes are feeble-minded, and most of the balance are low-grade mentally. Their life is sordid and unhappy. To use their own words, "It is hell." The man who consorts with them in this "hell" absorbs its atmosphere, and his mind becomes filled with perverted images that debase his vision of womankind. It dulls and deadens all that is finest in him and destroys his appreciation for the good and the clean. When he comes to

marry, he has lost the possibility of real mateship with a noble woman, for it is beyond his capacity to appropriate the inspiration and blessing her love could give to his life.

What Licensed Prostitution Promotes

Licensed prostitution has no argument in its favor. It makes drug fiends and criminals. In the recent United States Quiz connected with the Porter Resolution to limit the cultivation of the raw materials of "dope" to the minimum medical needs, testimony was given showing that practically all the women of the red light district are dope addicts and that eighty per cent of all narcotic users are criminals. Prostitution is making a tremendous increase in dope addicts, as every addict is possessed with an insane desire to pass on the habit to others. It promotes graft by tempting public officers to collect illegal revenues for bestowing illegal privileges. It furnishes a meeting place for the idle and the licentious that contaminates the mind of the young. It increases rape by creating a desire for young and attractive girls so that procurers are constantly ensnaring the innocent and unwary and forcing them to have illicit relations with anything that has the price.

"The American Plan"

"The American Plan" is a program made in America for fighting prostitution and its resulting diseases. If every decent man does his part to help further it, prostitution will cease. This program is a system of extermination rather than regulation of prostitution. In no way is sexual intercourse outside of marriage advised or legalized. The single standard of morals is its basis. The plan is founded on medical science and has the whole-hearted support of the medical profession. Its appeal is to the American democracy of manhood and womanhood, to their decency, their conscience, and their chivalry, that they do their part to increase the happiness in their community by stamping out these twin enemies of homes and children.

The Program

The program for accomplishing these results includes: (1) adequate medical treatment of venereal diseases; (2) practical sex education; (3) rigid law enforcement; and (4) human, red-blooded recreation. This fourfold program is predominantly one of preventive measures. Throughout, it holds to this ideal. Every item of it is in practice somewhere in the United

States. The campaign regards venereal diseases as being spread mainly through prostitution. The complete execution of this program means the ultimate end of prostitution and the gradual doing away with all of its attendant evils.

Where to Obtain Information

Anyone interested in this American program of clean living can easily obtain the necessary instructions for the complete fourfold campaign by writing for specific information on the various subjects to the following:

SEX EDUCATION: The State Board of Health; any Social Hygiene Society; The Treasury Department United States Public Health Service, Washington, D. C.—V. D. Pamphlet No. 48 explains the American program. The American Social Hygiene Association, 370 Seventh Ave., New York City, co-operates with the Government in this campaign. This society has a splendid line of pamphlets and books that are authoritative in the field of sex education and law enforcement. (Their pamphlets Nos. 182, 195 and 196, consider the American plan.)

LAW ENFORCEMENT: The Department of Law Enforcement, American Social Hygiene

Association, 370 Seventh Ave., New York City.

RECREATION: Playground and Recreation Association of America, 315 Fourth Ave., New York City. This organization also has a *Community Service Department.*

MEDICAL MEASURES: Division of Venereal Diseases, United States Public Health Service, Washington, D. C.

CHAPTER LXV

SPECIAL SEX AILMENTS

Non-Venereal Diseases

Any form of intense and oft-repeated stimulation of the sex impulse, as in self-abuse or spooning, makes an individual liable to several sex ailments and weakens his resistance against all disease. Those who have any constitutional weakness of the nervous system are injured most. The non-venereal diseases are not contagious. They are the harvest reaped from over-excitement of passion. Where it is possible for other causes to produce these conditions, they will be mentioned in the discussion of the specific case. We shall now consider some of the special sex ailments.

Swollen Veins in the Testicles

Varicocele is the name given to swollen veins in the epididymis, which is the juncture of the spermatic cord and the testes. Sometimes, in its aggravated form, it may be followed by an atrophied testicle. The network of veins within the scrotum swell and become so full of sluggish blood that

BEWARE OF QUACKS

they feel like a handful of tangled earthworms or knotted strings adhering to the side of the testicle, and the testes may become tender and stringy. Varicocele usually occurs on the left side. The disease on both sides is rare.

Causes Thin wall-veins, with defective valves, are characteristic of some families. Members of such families are likely to develop varicose veins on the legs, arms and other parts of the body, as well as in the veins where the spermatic cord joins the testicle. Any constitutional weakness is favorable to the development of varicocele. A very long spermatic cord, a bruise in the crotch, riding on a motorcycle or bicycle, and even much hard horseback riding, or anything that keeps an undue amount of blood in the veins, causing them to enlarge and remain enlarged, may cause varicocele. This being so, any form of sexual excitement oft repeated and persisted in, is especially inclined to cause this trouble. Self-abuse, and especially spooning, are frequently direct causes of varicocele.

Winfield Scott Hall, M. D., Ph. D., says: "Varicocele is really not at all a serious condition, particularly if the swelling is only moderate in size. Quacks and charlatans have

emphasized far beyond the truth the seriousness of varicocele. Conservative surgeons do not undertake corrective measures or any kind of treatment unless varicocele is large enough to cause discomfort and to serve as a distinct handicap. * * * In that case the surgeon usually advises the removal of the enlarged veins. When the varicocele is not large enough to justify its removal the best way to relieve any slight discomfort it might occasion is to wear a suspensory."

Remedies Varicocele does not incapaciate a man for fatherhood. In all moderate cases of varicocele, proper bathing of the affected parts, light exercise, wearing a suspensory and avoiding all causes of sexual excitement will gradually remove the trouble. The time required to effect a cure for varicocele will be largely determined by the time required to bring the mind under control. No cure need be expected until the cause is removed. Even after a successful operation, if the individual continues frequent and prolonged sexual excitement, he need not be surprised at any time to find himself with a second attack of varicocele.

Dangers from Mumps If one gets up too soon from mumps, exposes himself to unfavorable weather, or overexercises and overlifts, he is very likely to bring on a return of the mumps. When this occurs, the mumps go to the testicles, producing varicose veins and an atrophied gland, with all their attendant discomfort. The mumps usually affect the left side, rarely the right side, and still more rarely both sides. Treatment for the effects of mumps in this form is the same as for varicocele, being especially careful if one takes the mumps to *remain in bed until entirely well,* and avoid all overstraining and exposure for several weeks. Contrary to the view held by many of the laity, sterility, or loss of the possibility of fatherhood, rarely occurs as a result of varicocele caused by mumps.

Hydrocele Each testicle is enclosed in a sack of serous membrane. In hydrocele this sack becomes filled with water, due to the oversecretion of a thin fluid. The size of the enlarged gland is the principal inconvenience. When the testicle is quite large, a suspensory should be worn. Hydrocele is often due to an injury, a general condition of "dropsy," or to gonorrheal conditions. It may gradually

disappear or grow larger in size. The injury done by worrying over this disease is often much greater than the disease itself.

Enlargment of the Prostate Specialized study of the prostate gland is comparatively recent, but enough is found out to show the extreme importance of this gland in connection with its relation to a man's physical and mental stability. William T. Belfield, M. D., Professor of Genito-Urinary Surgery, Rush Medical College, Chicago, says: "Disease of the gland is often accompanied by the most pronounced disturbance of other functions. * * * There are two things that can reach the prostate gland—excessive intercourse and the gonorrheal inflammation. Excessive intercourse is silly, vulgar, brutal, and destructive. Kept up persistently, injury is sure to result to the gland, * * * but gonorrhea—the gonococcus—is the deadly enemy of the prostate. The inflammation gradually extending to the deep urethra involves the organ. Woe to the victim. Dame Nature lays on the strap unmercifully."

Treatment If all unnecessary sexual excitement and abuse of the sexual function were avoided in youth and mature manhood, this

disease would be practically unknown. Avoiding these causes is not only a preventive, but, in mild cases, it will produce a cure. If palliative treatment, from a competent physician, is received in time, the disease may be cured. In the more serious forms a surgical operation is the only treatment.

The Quack and His Victims

"Emissions are always dangerous and lead to lost manhood, sexual weakness, debility and insanity" is a very common lie printed and spread broadcast by quack doctors to convince those ignorant of sex matters that seminal emissions (the discharge of a fluid from the sex organs of the male during sleep) are both unnatural and dangerous. These quacks make capital out of this natural process common to young men and get thousands of the uninformed to believe that this is a grave condition of the sex organs which will surely result in "lost manhood," "insanity," etc., unless the scared youth employs their marvelous skill.

The Truth About Emissions

Between the ages of fifteen and seventeen (though it may be earlier or later) there occur in nearly all healthy young men occasional discharges in the night called seminal emissions, commonly expressed

as "night losses," or "wet dreams." As was previously explained, the seminal vesicles are constantly secreting an albuminous-like fluid, and it is simply the emptying of these vesicles that have become filled. This release of the contents is as normal a process as the emptying of the bladder in urinating. *Emissions are perfectly natural and do no harm, unless they are too frequent or always accompanied with lascivious dreams.* Ordinarily, they occur from one to four times a month, and as such are considered normal.

Harmful Emissions The frequency of emissions and the amount of the discharge varies greatly with different individuals, depending largely on what one does and thinks. If the emissions come oftener than the usual frequency, which is once in a week to once in four weeks, they are classed as harmful emissions. They may be as frequent as two or three times a week, or even nightly for months. This should be corrected, as they are then very weakening, and destructive of man-power.

Their Cause The causes of frequent emissions, are overeating and eating too much rich foods, meat, eggs, and condiments, drinking alcoholic beverages, not having sufficient physical and

mental activity, wrong position in sleeping, or frequent strong sexual excitement in thought or deed. Any of these causes will produce an unnatural disturbance and increase the frequency of the emissions.

Their Relation to Food and Drink

One having seminal weakness should exercise care in regard to his food and drink. Certain foods heat the blood and furnish materials for the formation of sexual secretions, and should be avoided. All meats should be used sparingly. Fried food, gravies, rich pastries, stimulating condiments, as pepper, vinegar, mustard, etc., should be used very sparingly. Do not use strong tea or coffee, or alcoholic beverages. Drink freely of water in the early part of the day, but none after the evening meal. Eat plenty of ripe fruits and fresh vegetables to keep the bowels open and secure one or two normal actions daily. Empty the bladder before retiring, and do not go to bed when constipated without relieving the condition by an injection of one or two quarts of warm water into the rectum. However, relying on warm water injections, or their frequent use, will incline to weaken the lower bowel and encourage it to retain the fecal matter instead of

regularly expelling it. Constipation is frequently the cause of involuntary emissions as well as sex excitement. See fuller instruction on how to overcome constipation in the chapter on "Man-Power."

The Sleeping Posture Where there are too frequent seminal emissions one should form the habit of sleeping on the side, never on the back. The reason for this is that the seminal vesicles lie between the bladder and the rectum. When they fill up during the night, if one sleeps on his back, a seminal emission is likely, from the pressure of the rectum and the bladder upon the seminal vesicles. It is sometimes necessary, when one can not break himself from assuming this position during sleep, to fasten a towel around the body with a hard knot in it just over the spine.

The Cure By being careful about these several things, taking plenty of exercise, keeping the mind busy and avoiding everything that awakens sexual desire, a cure will soon be effected and a normal condition brought about.

Spermatorrhea Spermatorrhea is a condition of extreme sexual weakness in which the seminal secretions constantly and invol-

untarily escape. The aim of the quack doctor is to make his victims believe that an occasional emission is an evidence that he will soon have the disease. Frequent and continued sexual excitement is the chief cause of spermatorrhea. Diseases of the prostate gland, exhaustion of nervous energy, diseases of the brain and the spinal cord, may also cause it.

Treatment When it is due to a constant sexual waste one should follow all the suggestions just given for the control of too frequent emissions. The advise of a trustworthy physician should be sought and faithfully followed. There is no speedy cure, but, fortunately, true spermatorrhea is very rare.

Treatment of All Sexual Ailments A general rule applies to the treatment of all sexual ailments. The first thing is to remove, if possible, whatever cause there may be; and second, direct the efforts toward building up the general health. A patient afflicted with any of these troubles must make up his mind that whether he is cured or not depends almost altogether on what he is able to do for himself in the way of breaking off bad habits, properly occupying his mind, and exercising self-control.

Change of Life

Somewhere between forty-two and forty-nine, all women experience a physical change known as the "change of life." Most men do not know or realize that men experience a change similar to that of women. The change is not so marked, is more gradual, and comes from ten to fifteen years later than in women. The man may still become a father, but there are physical changes which are serious, and, unless a man is very careful, serious consequences may result from overindulgence or overwork. Dr. Acton, says: "Many of the affections of the brain, under which elderly persons suffer, and to which a certain proportion annually succumb, are caused by excesses committed at a time when the enfeebled powers are unequal to supporting sexual desire.

A New Lease of Life

After the change, which may take from one to three years to accomplish, there is a new lease of life, provided, of course, all has gone well. Should a man seek unduly to excite his waning sexual energies, it can be the beginning of a decline which leads to a decrepit old age or to death. *In the present state of society, with our manners,*

passions, indulgences, man does not always die—he sometimes destroys himself.

A Blessed Old Age

Blessed are the aged men who are placid, happy and reasonable, instead of tormented with senile desires that too often result in regrets without end! Those who sit at the feet of Wisdom and listen to her counsels shall be delivered from the torments of strong passion and from folly, and from many sore straits and profound remorse.

"LOOK AT ME, DON, SIX FEET ONE"

"If you conquer the Tiger, you will be master and he will draw your chariot for you. If the Tiger conquers, he will be the driver and you will draw his wagon for him."

CHAPTER LXVI

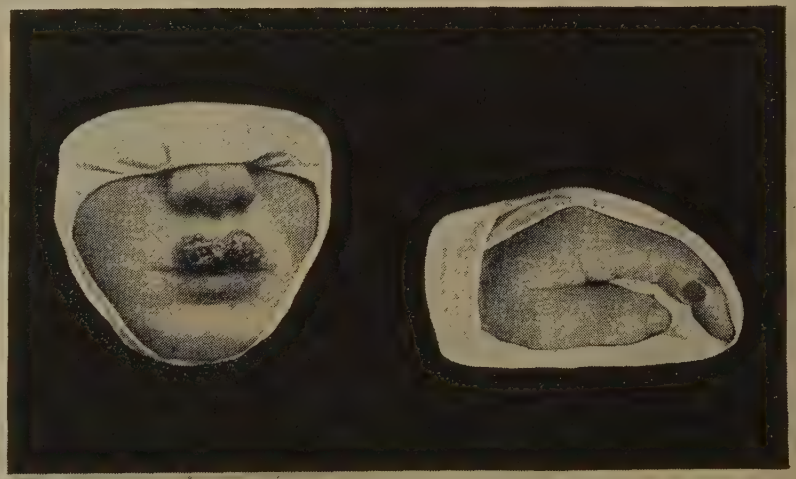
VENEREAL DISEASES

The Most Urgent Health Problem of Today

"Gonorrhea and Syphilis," says Surgeon General Rupert Blue, President of the American Medical Association, Chief of the United States Public Health Service, etc., "constitute the most urgent, vital health problem confronting the country today. From time immemorial these diseases have been the scourge of mankind, flourishing in the darkness of ignorance and striking inexorably the innocent and helpless as well as the guilty. Now they must be exposed to the cleansing light of universal knowledge."

The Sexual Plagues

Gonorrhea and syphilis are the chief venereal diseases. They have fittingly been classed among the most awful plagues which scourge humanity. They are the most widespread and universal diseases affecting the adult population. They cause men the greatest loss of time, health, money, and efficiency. They result in unspeakable



COURTESY OF THE REHMAN CO

Syphilitic sores caused by contact with persons having syphilis

suffering and misery, and often necessitate very painful and dangerous operations. They have been called the "diseases of vice," because they are generally contracted by sexual relations with women who sell or illicitly give their bodies to indulge the sex-desire of men.

Scientific Facts Without Exaggeration

Eternal torture in a literal hell of burning brimstone used to be the plea of evangelists to save converts for heaven. Advanced thinkers know that fear is a poor substitute for moral stamina. The true instructor in sex does not use fear as a means of protection against the misfortunes attendant upon illicit indulgence, because he knows that it is practically worthless, besides being a feeble and unworthy appeal to decent manhood. In this chapter, it is necessary to mention what is awful, but care has been taken to state, without any exaggera tion, only actual facts, which are known to all competent physicians.

Danger of Infection

All venereal diseases are contagious infections. Usually they are transmitted through sexual intercourse, but they are infectious or "catching" by other means. They can be conveyed to a well per-

son on coming into physical contact with some immediate object or some part of the body of the diseased one on which are present the living germs. Especially active in transmitting the germs are any of the discharges of the disease, *as long as the discharges are moist.* Underclothing, bedding, or anything that comes in contact with the discharge can readily infect an innocent person.

Risk of Exposure from Prostitutes

That all easy women are diseased part of the time, and some easy women are diseased all of the time, is a statement generally accepted by reliable physicians. It is impossible for a prostitute to ply her trade many days without becoming infected. Once infected, she begins to scatter the infection among her patrons. The man who visits the public or private prostitute risks his health at every exposure. The dangers of infection are so great that, in the lectures that were delivered to the soldiers in the World War, and to which compulsory attendance was enforced, they were told: "There is one sure way to avoid venereal diseases and their disastrous consequences, and only one. It does not require the wisdom of Solomon to deduce that these diseases are to

be avoided by abstinence only. This is the sure way, this is the natural way and the right way. All other methods, along whatever lines they may be directed, will be fraught with peril." The medical men of the army gave a marked evidence of how they regarded the risk from exposure in that the soldier who did not report, within a specified time, after he had been with a woman, was subject to court-martial.

The Only Sure Preventive

Some young men think they can use an antiseptic and be safe. Of this, William T. Belfield, M. D., Professor of Genito-Urinary Surgery, Rush Medical College, Chicago, says: "The many antiseptic washes, lotions, and injections upon which the ignorant rely for protection from disease, are inefficient, because the skin and mucous membranes into which the germs have quickly penetrated act as a wall, preventing the antiseptic from reaching them." Even the most efficient prophylactic treatment is not a sure preventive. When specially trained attendants under medical supervision gave it to the soldiers in the war, who, in violation of instruction, exposed themselves to venereal infection, they were all informed: "It is not a sure

agency of prevention. * * * It is offered as a last resort for what it is worth. * * * It is better than nothing * * * and it has at least the argument of cleanliness on its side, but you must not make the mistake of regarding is as a certain preventive. It is not." *Twenty-five per cent of the men so treated came down with venereal diseases.*

A Deceiving Safeguard

Women who are known as clandestine prostitutes, because they ply their trade secretly, are more dangerous than those who live in the red-light sections. Prostitutes often insist that they are free from infection because they can show a recent certificate to that effect from a doctor. These inspections do great harm in that they create a feeling of safety that is not justifiable. In the chapter, "The Social Evil," is shown how these medical inspections are usually so imperfect as to be without any value. A reliable examination requires laboratory equipment, is a time-consuming process, and demands special skill. None of these factors enter into the hasty examinations made by officials. Again, even if the examinations were reliable, they can not be made after every exposure, and a woman free from disease at one time

may get it after the next exposure and have sexual relations with a large number of men before the next inspection. Examinations, to be effective, would be as necessary for every male patron as for the women. It is also well to bear in mind that a woman can be free from personal disease, but a passive carrier of the "germs of debauchery" from another. *Continence is the only safe preventive of venereal diseases.*

Chancroid Chancroid, also called "Soft Chancre," is a filthy disease originally transmitted by a woman of uncleanly habits. Usually, this disease does not produce such serious effects as gonorrhea or syphilis, but, like these, it requires skillful and intelligent treatment, and those who resort to quacks, take a patent medicine, or a misguided friend's prescription, may do so to their sorrow and deep regret. It is contagious and is usually contracted during the sexual act. The seat of infection is usually on the penis and most frequently on the glans. This disease usually makes its appearance in from one to five days after exposure, rarely later. It breaks out in the form of one or more sores resembling ulcers. If neglected, or if for any reason the

disease becomes complicated, the groins are likely to become affected. This condition is called *bubo,* or, commonly, "blue ball." This is difficult to cure and puts a man on the sick list.

Devouring Chancroid

Chancroid is often inclined to spread. With improper treatment or any unwise meddling, and sometimes without any apparent cause, it becomes violent. It is then called a *phagedenic* or devouring chancroid. This is a terrible scourge which, sometimes in a few hours, will reduce the testicles to shreds and the remainder of the sex organs to bloody and stringy stumps, and will then proceed to the abdomen with the same horrible and disfiguring havoc. In such cases, its treatment is perhaps the most agonizing a human being is ever called upon to endure. This is a fact affirmed by renowned specialists.

Need of Expert Treatment

Chancroid is especially dangerous because the soft chancre may hide a hard chancre, which is the first sore of syphilis. Whether the sore is *hard or soft,* one or many, painful or painless, does not determine whether one is carrying the germs of syphilis, the more serious disease. It can only be posi-

tively known after the physician has made *repeated* microscopical examinations of the sore, followed by *repeated* testings of the blood for the syphilis germ. This *thorough* and *repeated* examination the patient should *unvaryingly demand.* This is not a matter to be ignored. There is always a danger of a syphilictic infection hiding under the guise of chancroid. John H. Stokes, A. B., M. D., the eminent syphilologist of the famous Mayo Clinic and the University of Minnesota, referring to this possibility, says: "The patient can not be regarded as well until blood tests taken *as late as four months after the infection* have shown that he does not have syphilis." If this care is taken, many a man will be saved the horror of discovering a few weeks or years later that he has syphilis with all the increasing complications which follow any delay in its prompt recognition and treatment.

Gonorrhea Many men speak of this disease as if it were no worse than a bad cold. In this they are terribly mistaken. It is far more serious than chancroid, and, *in recent years, the medical profession has come to know that it is much more difficult to cure or even to control than syphilis.* Comparing gonorrhea

with syphilis, Dr. Stokes says: "Of the two, gonorrhea presents the more depressing picture." He adds: "Its enormous prevalence and the terrible and tragic costs which it entails upon uncomprehending mankind, give it a leading place among the scourges of the race." He continues by referring to "its bulldog obstinacy, and slowness of response to treatment," which require "dogged persistence on the part of the doctor and a liberal share of knowledge as to what not to do as well as what to do, with a co-operation from the patient which is rarely forthcoming."

Gonorrhea Highly Contagious

Gonorrhea is contagious, and is usually acquired during intercourse, though the innocent may become its victims, as it is possible to be acquired from the use of a closet, towel, bathtub, etc., that have been used by one diseased. It is a mucous membrane disease, caused by the germs, *gonococci,* getting into the urinary canal in the penis and attacking the canal, from whence they often go deeper into the sex organs. Here the germs produce serious complications which sometimes do not appear until years afterwards.

Symptoms of Gonorrhea The disease appears from a day to a week after exposure. The first sign is a swelling of the penis accompanied by a burning and itching pain when urinating. A day or two later, a yellowish pus comes from the end of the penis, and the testicles often become swollen. Generally there are painful erections, commonly called *chordee*. As the disease progresses, urination becomes difficult, painful, and frequent. The discharge is more abundant, becoming thick, milky in color with a tinge of green, and, in severe cases, it is streaked with blood.

Some Serious Results of Gonorrhea There is a frequent tendency for gonorrhea to become chronic. This stage, called gleet, may run for an indefinite period. The mucous membrane of the urethra may now become chronically inflamed, with a constant oozing away of a thin, watery discharge. In the chronic state, the disease has many possible serious results: (1) It may produce stricture, which consists of a narrowing of the urethra at one or more places, which interferes with the outflow of the urine from the bladder. Ulcers form, and as they begin to heal they form scars. As the scars increase, they narrow the

diameter of the urinary canal. The flow of the urine becomes more and more difficult, until finally the canal may be entirely closed so that it becomes impossible to pass urine. When this occurs, a surgical operation is imperative. In all cases of stricture, the way to a cure involves frequent and painful stretching of the urinary canal with instruments. (2) The disease germs may and often do pass over into the seminal vesicles, where the disease becomes very difficult to cure. It now becomes very depressing, as, in this stage, it causes frequent emissions of a weakening character and may result in the loss of all sex power. (3) If the disease germs enter the ampulla, the little tube which connects the testicle with the urinary canal, they will pass over and infect the teste. Usually only one is infected, though both may be. The inflamed testicle becomes very much enlarged and the pain is excruciating for a number of days or weeks, and the extension of the inflammation through the little tube sometimes closes its channel. When this occurs on both sides, the man is doomed to sterility. He can never become a father. This is the chief cause of sterility in men. (4) When the prostate and the deep urethra have been infected with

gonorrhea, the disease germs often ascend into the bladder. Here they cause a serious trouble that is incurable. (5) While gonorrhea is essentially a local disease of the sexual organs, the gonococci may get into the blood and attack distant parts of the body. Here the disease may enter the joints and cause a very painful rheumatism that is incurable. Sometimes it produces permanent deformity. In the heart, the germs cause valvular trouble that may result in sudden death. (6) Again, the germs may enter the prostate gland and seemingly go to sleep, only to awaken after a period of one, two, five, and some say as many as ten years. During this time, the individual is *always liable* to have the germs enter his blood, or, if married, he is in constant danger of infecting his wife.

An After-Effect of Gonorrhea

Gonorrhea causes from five to ten per cent of its victims to fail to win out and achieve those things that make life big and worthwhile. This is due to an *after-effect* of the disease, which is a peculiar physical and mental depression, a sort of nervous prostration and general weakness that destroys a man's energy and his ability to buckle down to work. He is restless and listless. The

COULD "DADDY" ONLY HAVE KNOWN

cause is traced to gonorrhea, which attacks the structures so closely associated with the nervous system and so fully supplied with nerves. The gonococcis are not now at work in the system. It is an after-effect of the disease.

Gonorrhea of the Eye The gonorrheal discharge is very infectious. A single drop getting into the eyes may cause total blindness in a few days. In November, 1919, in an outline for lectures on venereal diseases for the soldiers in the war, the Surgeon-General of the Army issued the statement that "over ninety-eight per cent of infant blindness in the United States is due to gonorrhea." Fortunately, blindness from this cause can, in most cases, be prevented, if a one per cent solution of silver nitrate is dropped into the eyes *immediately* after birth. The National Committee for the Prevention of Blindness, in a recent summary of state laws, shows that there are forty-four states with laws relating to prevention of blindness. Mandatory provisions for treatment should be universal.

Infection of Innocent Wives If a man with dormant gonorrheal germs marries, these inactive germs are apt to find new life in the new

tissue of the mucous membrane of the genital ducts and cavities of the innocent wife. Here they become active, multiply rapidly, and produce all the sad results of this terrible infection, except that in women it is often infinitely more serious, complicated, and painful, and more frequently fatal. This is because the anatomy of a woman's sexual organs is different, they being largely inside the abdominal cavity, so that the disease is able to get at her very vitals. Usually, in the innocent, the symptoms of uneasiness, pain, and flow of mucous that accompany the beginning of the infection, are considered as an attack of leucorrhea. This gives the disease a chance to reach the womb, the fallopian tubes, and the ovaries, before the family doctor is called.

Most Tragic Aspect of Gonorrhea

"Gonorrhea in women," again to quote Dr. Stokes, "is the most embittering and tragic aspect of disease. The overwhelming proportion of infections are innocent. A man has a chance, at least, to know what ails him. The woman, in the existing state of popular and even medical sentiment, is lied to at every turn of the way."

"Honeymoon Appendicitis"

The all to frequent "honeymoon appendicitis," with its pain in the side, is caused by the pus of gonorrhea in the

tubes that carry the eggs from the ovaries to the womb. When these tubes close, the woman becomes sterile, and an operation is necessary. Or she may remain sufficiently normal to have one child, but that will be *the last,* and the mother either dies in a few days of "childbed fever," or survives to be a pain-racked invalid until a major operation takes away all that makes her a woman. Noeggerath states that eighty to ninety per cent of pelvic inflammatory disease, and fifty per cent of absolute and one-child sterility in women, is due to gonorrhea. Most women who go to the operating table for abdominal troubles, go because of gonorrheal infection, *for which the supposedly cured husband is directly responsible.* He is also responsible for the condition of many of the wives who are sued for divorce because they are childless.

Treatment for Gonorrhea Self-treatment, advertised quick cures, or any Dr. Knoxit's remedies, are all dangerous. To resort to any of these invites future disaster and the likelihood of *never* being cured. The taking of something to "dry it up" is simply to stop the outward discharge and run a big risk of driving the germs into the body where they will dam-

age the vital organs and cause excruciating agony. Taken care of in time by a competent physician, gonorrhea can be cured, but if too long neglected *it requires superlative skill and may be absolutely incurable.* Even under proper treatment, one must remember that when the discharge stops, the disease is not always cured. *A small drop in evidence when getting up in the morning is just as dangerous as a heavy discharge of pus and just as liable to infect another.*

Determining a Cure

A complete cure of gonorrhea can only be determined by time and repeated microscopic tests. Microscopic examinations are essential to locate where the disease has its stronghold, and treatment must be directed to these places. If a patient does not insist on such a treatment he is leaving his recovery uncertain, and taking a chance that may later cause him, unintentionally, to give the disease to his wife, causing her to be barren or a life-long invalid.

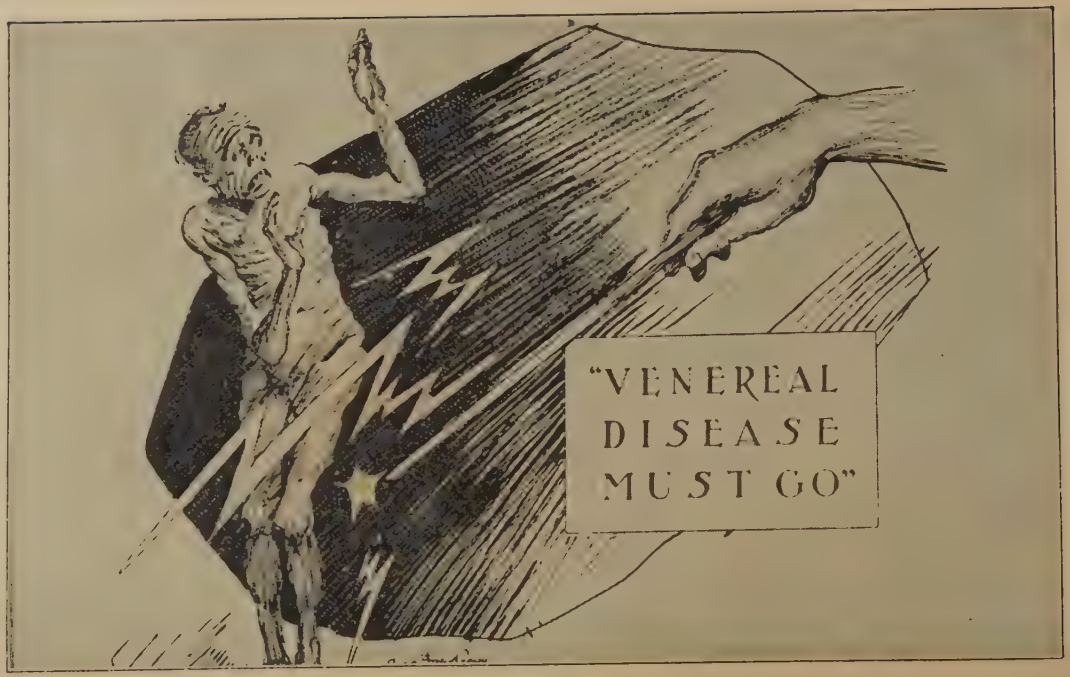
The Need of Enlightenment

The general lack of an understanding of the serious nature of gonorrhea is mainly responsible for the awful havoc wrought by this disease, both in its effect on the man, and the ghastly tragedy

which an infected husband may bring upon his innocent wife, or *vice versa*. A little enlightenment will safeguard from much of this. Dr. Stokes says: "Complications and * * * delay in cure * * * are not the fate of every patient. * * * They are the penalty of negligence, ignorance, and indifference. * * * The outlook in the treatment of the disease can be brightened in exactly the proportion that these unfavorable factors can be eliminated by raising the standard of public comprehension, by developing the personal co-operation of the patient, and by contributing to the efficiency of medical care."

Gonorrhea and Marriage

When once a man has been infected with gonorrhea and has not received skilled treatment, although he may have had no symptoms for months or even for many years, he should be microscopically examined several times before he marries. He owes this much to himself, his future wife, and his children to be. If evidences of the disease are found, he should renew his treatment and cancel his engagement, until he is declared *really cured* by a competent genito-urinary surgeon. An old, uncured gonorrhea calls for superlative skill and may involve years of observation and treatment.


"VENEREAL
DISEASE
MUST GO"

Syphilis, a Master Disease

Syphilis has correctly been called a master disease. It exceeds tuberculosis in its blight on the race today and in its relentless habit of transmitting the sins of the father unto "our brothers of the unborn tomorrow." Experts, who have made syphilis a life study, state that there is not a structure or a tissue of the body which syphilis can not affect and that if it should *cease at this moment to be transmitted,* its *effects* would not disappear from the world within two and perhaps three generations. Syphilis is an infection caused by a specific germ, *Spirocheta pallida.* It is a blood disease.

How Acquired

Ten lepers are far less dangerous as a source of contagion than one syphilitic. So great has been the general loathing of mankind against this disease and its sufferers that it is but recently that the word has been allowed to appear in print, except in medical journals and textbooks. The germs of syphilis enter the blood through the slightest scratch or tear of the skin in any part of the body, and once in, the infection is carried by the blood to all parts. The germs can enter an opening so small that it can not be seen except with a microscope. They will

pass through an opening on the lips, the tongue, the inner surface of the mouth, the eye, the finger, or on any part of the body that may come in contact with them. Infection is also often carried in the perspiration of the arm pits and between the thighs. The sex organs and the mouth most often carry the germs of syphilis. Usually the disease is acquired by these parts coming in contact with an infected person.

Primary Syphilis

The time between the exposure and the first appearance of infection varies from ten to thirty-five days, twenty-one being the average. A small pink pimple, or ulcer, called a *chancre,* will appear at the point of inoculation. This sore has more or less hardness at the base and will vary from the size of a pin head to an inch and a half in diameter. If the disease is not stopped here, the germs travel to the nearest set of glands. A marked and rapid swelling of the glands in the neck, accompanied with sore throat or a sore on the lip, strongly indicate that the sore is a chancre. The chancre is the first outer evidence of syphilis, and the sooner a man secures skillful treatment, the better his chance for cure.

Expert Counsel John H. Stokes, A. B., M. D., the eminent syphilologist of the well-known Mayo Clinic, previously referred to, is generally recognized by the medical profession as the greatest living authority on sex diseases. For this reason, the writer is quoting him oftener than other authorities. He speaks from positive knowledge based on extensive experience. This, in part, is what he says of syphilis and its cure in the early stage: "Syphilis is the most wide-spread of all infectious diseases. Its victims are numbered in millions, not in hundreds. Not a man lives, or a woman * * * whose house has not seen its entry and departure, who may not at any hour have his name added to the rolls. * * * If one has been infected and the germs are immediately found by the microscope, and powerful doses of the newer drugs such as '606' are given directly into his blood before the spread of the germs take place, all the germs can be killed off, and a complete and rapid cure results. It should be reiterated that this is only possible in *the earliest days,* almost the earliest hours of the visible chancre. Treatment can not begin too soon and it can easily be too late." As there is always a period of several days to several weeks from the time

one is infected until the chancre appears, Dr. Stokes urges that if a person knows he has been exposed he should immediately obtain treatment. This, Dr. Stokes says, is "the ideal time" for a cure.

Danger in Any Genital Sore

Because a genital sore is small and in no way painful is no indication that it is not a chancre. *A sore of any kind that appears on the sex organs demands the immediate attention of a skilled physician to prove that it is not a syphilitic sore.* "This," Dr. Stokes says, "can only be done by repeated microscopic tests to see if there are any germs of syphilis, and repeatedly testing the blood for them for a period of not less than three months from the time the sore first appears. In order that these germs may be found, beyond the necessary equipment and knowledge on the part of the doctor it is essential that the sore must be seen early and have *no treatment of any kind,* whether applied to the sore or taken internally. A little dusting powder of almost any kind, a wash of almost any kind, a wash even of boracic acid, may kill or drive the germs from the surface of the sore; but in the deeper tissues, where they are much harder to reach and may not

be found at all, they may continue to thrive. The sore may even heal over above them, and the patient yet develop spyhilis. * * * It is safe to say that every year tens of thousands of men unknowingly throw away a 100 per cent possibility of being cured of syphilis by listening to some friend who advised them to 'dry it up with calomel powder'; or by accepting the ever-ready advice of Joe the drug clerk, only to find a few weeks or a few years later that the disease has them by the throat. Too often the doctor himself is the man who 'burnt it off,' or allowed the patient to believe that healing meant 'chancroid' and not syphilis. Repeated microscopic examinations, three or four—repeated blood tests, so as to catch the first signs of the disease in the blood, are a part of the modern requirements that, the more unvaringly the patient demands and the physician carries out, the more will syphilis be recognized in time for cure." Remember these words are from Dr. Stokes and are therefore the verdict of one of the very highest authorities on syphilis.

Secondary Syphilis

The symptoms of secondary syphilis appear in from one to four weeks after the first appearance of the chancre.

Sometimes they are very distressing, but occasionally may be so light as to escape all notice. This stage usually begins with more or less fever, headache, nervousness, pains in the limbs and back, breaking out of inflamed sores on the body, with swelling of the testes and the glands of the neck, with sore throat, rapid loss of hair, etc. These may *all* appear, or only one or two, but if there are only a few, it does not necessarily indicate a strong natural resistance to the disease. Here again Nature gives a chance for cure, but not by any half way or inefficient treatment. *Steady and faithful treatment for several years is now absolutely essential, otherwise the disease wins the fight and comes back again in the frightful body and mind destroying effects of the third stage.*

Danger Sores of Syphilis

The glaring skin eruptions that are so noticeable when they occur in the secondary stage of syphilis do not constitute its most dangerous sores. The disease-spreading germs thrive *in moist places,* and here they are generally overlooked. They are found in flat, wart-like bumps, or a few faint pink spots, that hide under the arms and between the legs. Sometimes the germs swarm

by millions in the throat, and in the corners of the mouth. In the mucous membranes they form the so-called mucous patches. These patches are practically painless, and so are not readily suspected of being connected with the disease. Sometimes they are even overlooked by the hurried doctor. The friction due to eating and talking rubs off the tops of the mucous patches, while walking and the use of the arms liberates the germs under the arms and between the legs. Set free, these dangerous infectious germs readily spread to towels, toilet articles, drinking cups, the lips of children or grown-ups, eating utensils, pipes, bedding, clothing, etc. Thus a single kiss may convey this terrible disease to an innocent child or an adult, or personal contact with any of the articles mentioned may act as a means of transferring the germs to another.

Calm Before the Storm

There is no definite time in which the third stage of syphilis appears. There is a period of calm in which a man will be apparently well. This may be for a few weeks or months, or may continue for ten or twenty years or even longer. But unless the patient has had *modern and sufficient* treat-

ment, *he is not cured.* This calm is terrible in its very uncertainty. Too often it merely furnishes the awful contrast between its peace and the body and mind destroying storm that follows later when life may be at its prime, and wife and children and a career would make living especially sweet. The seed that was sown has not been uprooted, and the harvest can not be escaped.

A Public Menace

It is in this period of calm that the patient becomes a public menace. In the secondary stage of syphilis, *whether treated or not, all of the outward symptoms of the disease disappear,* and the patient *seems* to be *permanently healed.* If he has not had skillful and sufficient treatment, he is liable at any time to become a walking pestilence of destruction. Occasionally, from some inner hiding place in the body, new germs enter the blood. They may cause no noticeable inconvenience beyond some aches and pains, or perhaps a slight eruption on the skin, or the infected one may have what he considers canker sores in the mouth, or "smoker's patches." These eruptions and sores are the dangerous disease-

spreading sores of syphilis. Thinking himself well, the individual does not heed these minor annoyances. Unaware of how he is hourly endangering others, he may, from these supposed "canker sores," etc., infect his wife and children. Many a trusting fiance, or girl who has permitted undue familiarities, has in this way acquired the frequent lip chancre or tonsillar chancre. Reliable physicians constantly warn: *"Treatment enough to clear up a secondary eruption of syphilis is not sufficient to prevent its recurrences."*

Infecting the Innocent

Surgeon-General Rupert Blue speaks of this "scourge of mankind flourishing in the darkness of ignorance and striking inexorably the innocent and helpless as well as the guilty." Almost always, a man who has exposed himself to infection will go to a doctor if a chancre or a gonorrheal discharge appears, because he knows at least something about the sore or the discharge, and something of what it will mean if he does not receive prompt treatment. But the blameless victim who innocently contracts syphilis seldom realizes what this first sore of syphilis means, and he or she suspects no dan-

ger from a small chancre which may appear to be a "cold sore" on the lips or in the mouth, or only an innocent "hangnail" on the finger. Through a similar ignorance many an innocent wife has contracted gonorrhea and neglected treatment until too late, because, in her ignorance, she thought her trouble a case of leucorrhea, or "whites." It is for these reasons that a widespread knowledge of the dangers of syphilis and gonorrhea is so neceessary, if the innocent are to be protected from the awful scourge of venereal disease.

Frightful Effects of Tertiary Syphilis

In this third and last stage of syphilis, any, many, or all parts of the body may become diseased. The skin becomes hideously ulcerated, the lymphatic glands become enlarged, the blood vessels are affected, causing them later to break, resulting in paralysis, epilepsy, or apoplexy. Every organ, gland, and tissue of the body becomes invaded by this insidious disease. In the words of William Lee Howard, M. D., "It would be only to give an anatomical list of all the organs in the body to state where the syphilitic poison penetrates. When there has been no efficient treatment;

when the habits of living have been filthy and immoral, the third stage is simply one of thorough physical rottenness." Tumor-like growths and ulcers appear that eat their way into the skin and bones about the face, leaving it hideous and disfigured, or, these destroyers attack the important vital organs. Wherever they go, they make a destruction that is permanent. *They literally devour the tissue, and such tissue is never replaced except by scar.*

Locomotor Ataxia and Paresis

In this last stage of syphilis, the germs sometimes attack the brain, and the spinal cord. This causes paresis, or softening of the brain, and a complete wrecking of both body and mind. When the germs settle in the spinal cord they bring on locomotor ataxia, which affects the limbs, the nerves of the bladder, the eyes, the stomach, and other parts. Contrary to general opinion, all syphilitics are not doomed to these two diseases. A person with syphilis can do a great deal to escape the overwhelming horror they bring. Sexual dissipation, and intemperance in eating and drinking and smoking, incline the victims to these complications. Living a perfect physiologic life, or right living in every detail, is positively essential.

Effect of Inherited Syphilis on Offspring

All of the physical wreck and the mental ruin that syphilis brings, making life literally a living hell, is transmitted to the second generation by syphilitics. The children who are born alive, have the disease with all its blight as actually as if it had been acquired from a chancre, *except that it is intensified,* so that the bud of life is decayed and rotten. As Ibsen says: "They are worm-eaten from birth." A mother who has been infected by syphilis from her husband will transfer the germs from her body to the blood of her child. About seventy-five per cent of such children die in the first year. Some show no sign of the disease until five or ten years old, and a few conceal the disease until they are twenty-five. Syphilitic children have bodies that are crippled and deformed by the disease. They are undersized and blighted; about five per cent are idiotic, others are deaf and dumb, or become blind. According to able physicians, if these children of syphilitic parents marry, the blight is handed down to the next generation, manifesting itself in marked inferiority or degeneracy.

Can Syphilis be Cured? The answer rests largely with the individual victim, for the cure depends upon receiving intelligent treatment soon enough and long enough. While cure is possible after the first stage, it is increasingly more uncertain in the secondary stage, as it requires so much more of absolute faithfulness on the part of the patient to keep up persistent and systematic treatment of from two to three years, to be followed by two more years of repeated Wassermann tests and other essential microscopical examinations that include the testing of the spinal fluid by an expert. In the third stage the physical and mental wreck and disaster are much greater, and the chance for cure proportionately more grave. When late syphilis attacks the nervous system and vital organs, medical men do not speak of *cure,* but of arrestive and reinforcement treatments that tend to patch up the ravages of the disease. *If early, proper and thorough treatment is taken in the first state, or even if in the second stage adequate treatment is continued long enough, one can be cured, and destroy all possibility of the third stage ever appearing.* It is nothing short of criminal for one who has ever had

syphilis to marry until he has made *absolutely* sure of a *permanent* cure.*

Evidences of a Cure

That any reader, who may need the attention of a physician, may be safe-guarded from superficial, hurried, or careless treatment at the hands of an incompetent practitioner, I am summing up what I have already said, with a few statements quoted from a pamphlet on syphilis, which was issued by the Bureau of Venereal Diseases, California State Board of Health, in response to a demand from the medical profession as to what is accepted by the recognized authorities throughout the United States as adequate treatment for syphilis. For *adequate* treatment, in *all* cases, the following injunctions, quoted from this pamphlet, *must* be strictly observed: "Negative Wassermann tests secured during the period of treatment are not sufficient evidence upon which to pronounce a cure. They indicate only that satisfactory progress is being made. It is extremely important that all patients who have concluded the necessary treatment be kept under observation and that the question of cure be not

* For fuller consideration of syphilis and gonorrhea in relation to marriage and parentage, see "Personal Help for the Married," by the publishers of this volume.

settled until the end of this period. It is considered necessary that a period of at least two years be devoted to observation, during which time tests be made of the blood, and in many cases of the spinal fluid. Examinations should be made at least every three to six months, including a blood Wassermann, and most syphilologists agree that a final spinal fluid test should also be made in all cases. As to what should be done with a patient showing some positive test or symptoms, during the observation period, consultation is suggested."

Where to Look for Expert Treatment

May I again emphasize, in any trouble connected with the sex organs, that the afflicted person take treatment such as has been urged in this chapter. Furthermore, never accept a decision as to what the disease is, except from a careful and skilled physician, a qualified social hygiene association, or a good hospital clinic. There are in all moderate-sized towns venereal clinics that are free and that give free treatment. If unable to secure proper treatment, write your State Board of Health, and help will be given. One may never depend on unknown agencies nor may one ever rely on *any* advertised cure, *even though the*

advertisement should appear in a medical journal. There are unscrupulous drug manufacturers who make dupes of gullible doctors as well as of the public. Venereal diseases are too serious for any trifling. They are so grave that they require the best expert treatment obtainable.

CHAPTER LXVII

PERSONAL HYGIENE OF VENEREAL DISEASES

General Rules on Personal Hygiene

All venereal diseases are highly infectious. Care must be taken not to transmit them to others. Some general rules of personal hygiene must be observed. All dressings contaminated with discharges or with secretions from sores must be promptly burned and never for a moment left where flies can get on them. All toilet articles and clothing should be kept from others' use, nor should the patient ever use any personal belongings of another. All soiled underwear should be washed in boiling water. The patient should sleep alone and live a continent life. Sexual intercourse, when one has gonorrhea or syphilis, is a criminal act. Anyone with a venereal disease should never marry until a competent and thoroughly trustworthy physician has pronounced him cured *and given the positive assurance that there is no possible danger of infecting another.* By living up to these gen-

eral rules, and the *specific* instructions required in the different diseases, the afflicted one will be careful and thoughtful of others, will promote his own recovery, and have the lasting satisfaction of knowing that, in his misfortune, he has done the right and decent thing.

Chancroid Chancroid is extremely infectious, and a patient who is not constantly careful can infect others with the disease. Personal cleanliness is of utmost importance. The affected parts must be kept clean and dry, regardless of how many times a day fresh absorbent dressings are required. The patient should strictly follow all of the general rules of venereal hygiene. He must not neglect to secure proof that the chancroid is not concealing a syphilitic sore, as directed in the preceding chapter.

Treatment of Gonorrhea The gonorrheal patient needs treatment from a reliable doctor. There are no few-day-cures. *No single treatment, no matter how magical and marvelous in its outward results, can ever produce a cure.* This applies with equal force to any other venereal disease. The one visit, which is all that seventy per cent of the gonorrheal cases

ever pay to the efficient free clinics in New York City, leaves the patient unbenefitted, and with the liability of the disease becoming chronic and unmanageable. Efficient treatment is essential for at least the first three months, and must not stop until every laboratory means has been employed to prove the germs are destroyed. To have sexual relations before knowing absolutely that the disease is completely eradicated, instead of merely checked, as too frequently happens in place of an actual cure, is to almost surely give the disease to another. This is because sexual excitement often causes a new outbreak of the smouldering disease. When this new outbreak occurs, it is generally followed by serious complications that greatly delay a cure, and sometimes make complete recovery forever impossible. In every stage of the disease, all forms of sexual excitement retard recovery.

Hygiene of Gonorrhea

The patient should abstain from all highly seasoned food and salt meats, use sparingly of all meat, and abstain from coffee. If there is sensitiveness in the testes, a suspensory should be worn, and much walking avoided. The patient should guard against over-fatigue and all violent exercise.

If there is much scalding in urinating, it is well to drink freely of flaxseed or camomile tea, or any other mild tea to flush the kidneys. Spicy drinks are not to be used, nor any liquor, beer, or other alcoholic beverages. The general rules of venereal hygiene are to be observed with additional care, for gonorrhea is transmitted by other means than sexual intercourse. Others may become infected if they come in contact with the discharge from the urinary canal on toilet seats, bathtubs, wash basins, clothing, or anything that has any of the discharge on it. Strictest care should be taken to wash the hands thoroughly with hot water and soap after urinating and whenever the diseased parts are handled. To be careless in this is to run the risk of blindness from carrying the infection on the fingers to the eyes. To use a common towel is to expose another to the dangers of blindness. After using a wash basin or bathtub it should be washed out *thoroughly* with hot water and soap, not merely rinsed, and if this washing is followed by an antiseptic solution it will be still better.

Hygiene of Syphilis

Gonorrhea may, but syphilis always does, enter the blood; thus it is more generally transmitted by contact.

Not to infect those with whom the patient associates requires *the utmost care* to keep *all* personal articles individual — individual drinking cups, eating utensils, toilet articles, shaving materials, etc.; also to sterilize these by boiling after each use, and to keep all tooth brushes and pastes or mouth washes where there is no possibility of them coming in contact with those belonging to others. Anything that tends to increase the moisture about the mouth increases the possibility of infection, therefore the patient should never chew gum or tobacco, nor should he smoke. Special care should be taken to keep the teeth in good condition. If they require attention, the patient should tell the dentist that he has syphilis. The need of care to avoid spreading the disease germs from the mucous patches of the mouth, nose, and throat, and from other sores, has been fully considered in the previous chapter. One must not marry without the consent of a skilled and conscientious physician, which can not be positively given until *at least two years after the cure seems complete.* After recovery, if one is taken sick he must let the doctor know how he has had syphilis, since this may be a valuable aid in

determining the ailment, and the treatment that will effect his cure.

Treatment of Syphilis

The remarks as to diet and habits of life in other venereal diseases apply equally to syphilis. Excesses of all kinds are to be avoided. Those who acquire the disease and who have previously led dissipated lives must give up all bad habits, and in fact, as William Lee Howard, M. D., puts it, "return to the simple life of a ten-year old boy." No treatment will result in an effective cure if the patient neglects the advice in regard to right living.

Danger in Self Treatments

There are no "light cases" or "slight touches" of syphilis. It always endangers the health, happiness and life of its victim. All self-cures and drug clerk treatments are dangerous, *even such preparations as have a long established reputation for local use.* Treatment in venereal diseases is too individualized to be covered by any general rules. The judgment and the personal attention of a skillful physician is absolutely necessary in *every* case. This applies equally to gonorrhea. There is no printed formula, or specific with alluring promises of cure, but what the individual who

"falls for it" invites for himself a future of misery and despair. The medical profession has powerful weapons for the treatment of syphilis, like mercury, "606," and "914," but they *must* be given under the supervision of a trustworthy physician. How a private individual invites disaster in any self-treatment with *any remedy,* and the need of professional skill and judgment in administering *every* remedy, is best shown by quoting a few statements that represent the consensus of opinion of physicians of high authority, as published by the Government for those interested in Venereal Disease Control and in response to a demand from the medical profession as to what is accepted by authorities as adequate treatment for syphilis:

"Self-treatments or 'quick cures' do not destroy the germs of venereal disease. Instead of curing they make him liable to a very serious return of the disease later. *Quacks, and men who are their own doctors, have fools for their patients.*"

"Mercury is a poison, and gives rise to symptoms at times only less serious than the disease itself. Its administration requires a refined therapeutic judgment. * * * Many a man who develops serious signs of late

syphilis in later life owes his plight to a prescription of mercurial pills in the days of his chancre."

"While iodide of potassium frequently has a marked influence on certain lesions of syphilis, it does nothing toward eradicating the germs from the system."

"The administration of '606' at competent hands is not dangerous, but must be surrounded by precautions established by experience. * * * Too much or too little may lead to unforeseen consequences."

Here is a "Don't" in caps: "DON'T allow yourself to be treated by pills or internal medicine. Most of the cases in the insane asylum were treated in that way. Your physician has information or can obtain information as to what is correct treatment. Insist on his giving it to you, or sending you to someone who can."

Compulsory Prevention

For generations man has enacted and enforced laws for the prevention of crime. The time is approaching when the public will demand that every person who has a venereal disease will be compelled by law to exercise proper hygienic care to prevent its spreading. To infect another, or to

transmit the curse of syphilis to generations-yet-to-be, will be a recognized crime with an adequate punishment. Lovers of the race and its future destiny will insist that, regardless of personal desires, the careless, the wilfully indifferent, the irresponsible, together with the ignorant, who are carriers of these diseases, shall be made to consider the welfare of others and submit to sufficient treatment to destroy their capacity for infecting those with whom they come in contact. The public health program now enforced in many of our states is rapidly working towards this desired goal in the present-day world problem in disease prevention.

CHAPTER LXVIII

MANHOOD RESTORED

The Whole Man Involved

When manhood is impaired through the abuse of the sexual organs and their functions, the entire man has been injured. Can a man with a soiled character become pure again? Can physical and mental manhood, when once impaired, be restored? To the first question we answer unreservedly, yes. To the second, yes, with reservations. The first question is a moral one and calls for a moral remedy. No man ever made himself pure without Divine aid. Christ is the only antidote for a moral disease. The man who wills to be a Christian and conforms to the principles of the Christian life will find himself morally convalescent.

The second question embraces mental and physical conditions. Impaired mental and physical manhood may be due to any one of many causes of which sexual abuse is by far the most common. This chapter deals with the remedies for impaired manhood due to

all forms of sexual abuse, marital excess, and prostitution. One of the effects of prostitution is venereal disease. For treatment consult a capable, reliable physician. Should he be able to eradicate disease from the body, the patient still will need to follow closely the advice of this chapter. A successful treatment of venereal disease does not restore manhood.

Gradually Injured, Gradually Restored

What required years to do can not be undone in a day, week or month. Impaired manhood is the accumulated effect of many years of lascivious thinking and sexual abuse. Restoring physical and mental soundness is the work of Nature and will require years. When man begins to violate the laws of Nature, Nature does her best to counteract the evil effects. This explains why many boys and young men experience no immediate bad effects from abuse. Were this not true, the use of tobacco, alcohol, morphine, opium and indulgence in sexual abuse would immediately wreck their victims.

Nature is kind and patient, but there is a limit to her endurance. When man ceases to violate her laws, Nature begins the work of restoration. The time required and the thor-

oughness of Nature's cure will depend upon the degree to which one has gone in violating her laws, the injuries sustained, and the unhampered opportunity given Nature to accomplish her work. The effects of a limited course of violation in boyhood may be largely overcome. Nature can never fully eradicate the effects of a long and excessive course of sexual abuse upon the body and mind. If given a fair chance, however, Nature will check the progress of debility, help one to husband his remaining vitality and aid in adding much to his present stock of manhood.

Cause and Effect

Impaired manhood is due to the exhaustion of vitality and to nervous debility, resulting almost entirely from sexual abuse. The entire nervous system is in a severe strain during sexual excitement, however aroused, and meets with a severe shock at the moment of an orgasm. However, prolonged, intense or frequent sexual excitement is more injurious than the mere discharge of semen. This is mental self-abuse. Such is followed by more or less of exhaustion, lassitude and depression. When these symptoms become common or continuous, the entire nervous system, the genital system, and pos-

sibly many other organs of the body, are involved.

In the natural and legitimate exercise of any organ there is a sacrifice, a waste. The recuperative agencies of the body restore the waste thus caused, and in this way the organ is kept in a normal condition. When the exercise of any function of an organ is carried beyond normal limits, the function is impaired and the organ wears out faster than Nature can restore. The sexual organs and their reproductive functions are dormant until puberty. Sexual excitement during these years is unnatural. When it occurs, Nature is being seriously interfered with.

During adolescence, the undeveloped condition of body and mind, and the relation of the sex life to the development of every organ of the body, every faculty of the mind, and every power of the social and moral natures, are the most convincing evidences that semen should never voluntarily escape from the body before maturity.

A Perfectly Natural Cure

Very few men have had the early instruction needed by every boy, or the wholesome environment essential to chastity of thought, act and habit during ado-

lescence. Consequently, few men are normal. We are not dealing with men now as they ought to be, but as they are.

In a previous chapter it was made clear to the reader that any sexual excitement that leads to lascivious thoughts and mental sexual longings will result in an unusual quantity of blood being sent to the sex organs. The presence of this blood excites these glands to more than usual activity, and a surplus of secretions is formed. The vesicles and ducts become filled, increasing sexual desire. The surplus is finally expelled in self-abuse, fornication, marital excess, or by an involuntary emission. When this goes on for several years, Nature yields her power of resistance and the flow of blood to the genital organs and the quantity of semen formed becomes habitually abnormal. In this way man's vitality is exhausted and his nervous system debilitated.

Restored manhood is possible just to the extent that the reproductive system can be restored to a normal condition. This is accomplished when the testes are secreting no more than can be used by the body. In that condition the other glands may secrete a limited surplus, but if so, it will be thrown off by an

occasional involuntary emission with very little, if any, vitality wasted. It must now be clear that the restoration of manhood can be accomplished only by natural processes. No pills, powders, drinks, tonics or electric appliances are necessary to a cure. No doctor is needed. Simply remove the causes and Nature will do all that can be done. Doctors, friends and experts may cheer, comfort, encourage and inspire the patient, but Nature must be given a fair deal, if a real, permanent cure is effected.

Recovery Begun

Man's supremacy over all bad habits lies in his ability to control his voluntary thoughts and acts. Nature is helpless so long as the violator of her laws fails to assert his will. He must rise to the dignity of his manhood and resolve to cease all forms of sexual violations and to avoid all sexual excitants. If he breaks this resolution a number of times, he still must hold on to the purpose to become a master of himself. Victory will crown a persistent effort to be a man.

Getting Control of the Mind

Getting control of the mind in regard to sexual matters will be determined by the persistent determination that is made to keep the mind on other things.

While evil thoughts may come, it should be understood that every mental longing is an effect for which there is a cause. If one would avoid their effects, he must learn to avoid their causes. One can not read emotional sex novels, attend immoral shows or movies that encourage sexual wrongdoing, admire obscene pictures, associate with improperly dressed women, and engage in indiscreet social relations, and keep the mind filled with pure thoughts.

Remember the mind can not be idle without danger of being filled with thoughts of evil. If one has not decided upon his profession or life work he should do so, and cultivate an interest, even a delight, in it, resolving to be a leader in what is undertaken. He should provide himself with good books and magazines along the line of his chosen occupation. The mind may be sluggish and dull, but it will finally respond to persistent mental application. Victims of sexual weakness are inclined to gloomy, despondent spells. This condition can be remedied by assiduously cultivating a spirit of cheerfulness, hopefulness, and determination, by taking an interest in building character; seeking health, success and knowledge; reading good books, includ-

ing the Bible; and cultivating the consciousness that "Thou, God, seest me in all things."

By a persistent effort to keep the mind pure, less and less blood will be daily sent to the genital organs, less and less secretions formed, and in this way Nature gradually will restore normal conditions in the sex organs, and with this will come a gradual restoration of manhood. In addition to getting control of the mind in matters of sex, there are a number of other things to be considered which also are important.

The Relation of Marriage Keeping a mistress, visiting a prostitute, getting married—none of these will restore manhood. The doctor who advises any of these as a remedy for sexual weakness is an ignoramus or a fraud. Substituting one form of sexual waste for another will not effect a cure. Reasonable restoration should be realized before marriage. The right of a wife and her offspring should not be sacrificed as a remedy for a man's follies.

Stimulants and Narcotics The use of dope, alcoholic beverages, and tobacco tend to awaken the sex impulse. They are otherwise injurious. Impaired manhood can not be corrected so long as one indulges in these vices.

The Cold Bath Cleanliness of the body, and especially the sexual organs, is essential as an aid in overcoming sexual weakness. Cold water is to be preferred to warm water, especially in bathing the sexual organs. If one can stand a quick, all-over, cold-water bath, followed by a brisk rubbing with a coarse towel until there is a warm glow felt all over the body, this is the best bath of all. Where there is repeated passion, the sex organs may be freely bathed several times a day with cold water to noticeable advantage.

Plenty of Sleep Retire early and sleep all you can. One should not stay in bed after he awakes in the morning, but get up and begin the day's activities. Sleep on a hard bed, never on a soft one, and use as little covering as comfort will permit.

Functions of the Skin Stop the functions of the skin and death follows. The skin has two functions. One is to eliminate poisons from the body and the other is to conserve and regulate the heat of the body. When the skin is not kept clean, it loses to some extent the power to eliminate poisons. This forces the kidneys to overwork, resulting in kidney disease.

The Air Bath

On arising each morning, twenty minutes should be devoted to restoring and maintaining the natural functions of the skin. At the same time one may take his physical exercise, shave and dress himself. This can be done by throwing off the night clothing in a fairly cool room, and exposing the skin to the air. The skin should be rubbed with the hands or with a fairly rough towel until a warm glow is felt all over the body. It is well to vary, using the hands part of the time and the towel part of the time. After a few weeks it will be noticed that this warm glow tends to remain with the body long after the rubbing has ceased. This rubbing can be done in five minutes. Now take five minutes of physical exercise. Shave during the third five minutes and dress during the fourth five minutes. This air bath should take the place of the water bath every other day. If one desires to take a cold or warm bath, he should take the air bath first. Following the water bath he should rub his entire body as before described, until his skin is perfectly dry and warm. Then should follow his physical exercises.

Preventing Colds A person able to warm himself by rubbing while taking an air bath in a fairly cool room, renders himself practically immune to colds, which cause catarrh, tonsilitis, pleurisy, bronchitis, flu, pneumonia, and consumption. If one can prevent colds, he will escape many of the ills of life. In addition to this, when the skin performs its natural functions properly, the internal organs do also; the sex life is conserved and the individual is very nearly immune to non-venereal contagious diseases. The air bath should be taken in a room that is properly ventilated. If the rubbing is performed vigorously, with the mouth closed, this will enforce deep nasal breathing, which tends to prevent or remedy catarrh, enlarged tonsils and adenoids.

Deep Breathing Equal in importance to the air bath is the practice of deep breathing. When indulged in freely at the initial stage of taking cold, the cold usually can be thrown off. Nearly all the nasal, throat and lung troubles growing out of colds may be avoided by deep breathing.

Physical Exercises One should take his bath with physical exercises. The lightest clothes compatible with comfort should be worn dur-

ing the exercises described in a subsequent paragraph. Do not continue any exercise to the point of excessive fatigue. Breathing pauses frequently will be required at first, but these intervals will be less frequent as the lungs develop. Physical exercises should not be taken within one hour after a hearty meal. The best time for exercising is immediately after arising each morning.

Physical Culture

The beneficial effects of physical culture can not be overestimated. It strengthens and develops the muscles, restores the natural functions of the skin, takes the mind from sexual matters and uses up the surplus secretions. By exercising the muscles of the external members of the body, exercise is given to the muscles of the internal organs. By restoring the natural functions of the skin and giving normal exercise to the internal organs, we also correct the functional disorders of the digestive system, the heart and the lungs. In athletic exercises the skin is incidentally exposed to air and sunshine. This largely accounts for the benefits derived.

General Exercises

If the following exercises are followed daily, they will be found very beneficial. They are taken from "The

Psychology of Success," by permission of the author, Prof. Newton N. Riddell.

"No apparatus is needed. Time required, ten to twenty minutes. Repeat each exercise five to ten times before proceeding with the next. Throw all of your mind and strength into the muscles in action, keeping them taut and rigid; make them vibrate. Do not strain. Finish by relaxing all parts.

"1. (a) Stand erect, heels together, toes at right angles, knees apart, thighs rigid, arms extended (fingers and arms rigid); bring hands around front to point of meeting, throw back as far as possible, repeat rapidly. (b) Flex arms up to shoulders. (c) Raise arms above head as far as possible.

"2. Stand as in No. 1. Bring shoulders forward, empty lungs, lift shoulders and roll them up and back as far as possible, at the same time filling the lungs to greatest capacity, inhaling through the nose. Repeat slowly.

"3. Kneel five to ten times on each knee, raising weight of body on opposite leg.

"4. (a) Lie on back, arms folded, keeping legs straight; raise them up slowly to right angles with body. (b) Rest heels on floor, raise body to sitting position.

"5. Lie face down, resting weight on hands and toes; raise body by straightening the arms; keep the back stiff.

"6. Sit on floor, legs straight; reach forward, clasp hands about right foot; pull with the arms, resist with the legs, draw foot up against the body, straighten leg, resisting with the arm; repeat with the left leg.

"7. Place ends of thumbs and fingers together back of head; push hard so as to make fingers and arms rigid; bend forward, keeping legs straight; bring hands over and touch the floor with fingers; exhale in going down, inhale to the fullest capacity in rising.

"8. (a) Stand erect; contract and expand diaphragm and abdomen so as to churn stomach. (b) Swing body over and around, reaching down so as to strike each heel with the opposite hand.

"9. Stand on toes, crouch down so as to sit on heels; place hands on hips; push down hard, at the same time raise body slowly to standing position, then reach up as high as possible on tiptoe.

"10. With hands push, pull and twist the head in all directions several times, resisting with the muscles of the neck."

CHAPTER LXIX

PRACTICAL QUESTIONS ANSWERED

(Note.—The majority of the most frequent and important questions asked by young men have been answered in the text of the book, because the context, fuller descriptions, and associated subjects make the answers easier to understand, and therefore more valuable than is possible when disconnected.)

1. Can a Reduced or Small Testicle Be Enlarged?

The testes vary in size in different men. Firmness and solidity are much more important than size. Where they are naturally small, there is no way of normally making them larger. When reduction in size is due to mumps, masturbation or other forms of sexual excitement, a very slow improvement will be observed if the individual avoids all unnecessary sexual excitement.

2. Are Occasional Emissions Natural?

All that any man wants to know about emissions, their cause, frequency, when harmful, etc., is fully discussed in the chapter, "Special Sexual Ailments."

3. How Does Food Affect the Secretion of Semen?

Eating large quantities of food or very rich foods increases the secretion of the seminal

vesicles, but has little influence upon the secretions of the testes. Eating much and rich food increases the number of involuntary emissions. The secretions of the testicles are influenced almost entirely by sexual excitement.

4. What Is the Effect of a Period of Self-Abuse on One's Offspring?

Strong children are born of parents having a strong vitality. Masturbation weakens the vitality. Read over carefully the chapter on "Masturbation" for detailed information regarding self-abuse.

5. When Is Circumcision Necessary?

See advice in the chapter, "The Reproductive Organs."

6. Are Men Naturally More Passionate than Women?

The accumulated hereditary effects of the double standard of morals for centuries and man's unfortunate training in childhood and youth have made men more passionate than women. If the double standard had never existed and both men and women had been controlled by a consistent single standard, both men and women would be better sexed and far less sensual.

7. What Causes Acquired Sensuality in Men?

Acquired sensuality starts quite early in childhood. Half truths given by ignorant and

vicious playmates and servants concerning the origin of life, the sexual organs and their functions, and uncleanly and unnatural conditions of the sexual organs, are responsible for the early awakening of passion in childhood. Lascivious thinking, obscene books, pictures, shows, spooning and exciting dances, the use of tobacco and alcohol are the chief causes of passion after the dawning of puberty.

8. Should a Young Man Sexually Weak Keep Company with Girls?

That is determined by the kind. Association with a pure girl, one who dresses modestly and deports herself well, will be very helpful to either a strong or a weak man. The suggestive dressed, the spooning, and the fast girl will do him great injury.

9. Is Early Marriage Advisable?

The marriage of girls of sixteen or eighteen to boys of eighteen or twenty often results in injuries to both parents and offspring. Where only one of the parents is immature and the other is past maturity, the results will not be as harmful. If both are immature, injury to the child will be inevitable. In either event the effects upon the immature parent can be only harmful. Stock breeders, after many years of breeding, have learned that the off-

spring from both immature and old parents are nearly always defective.

10. Do You Advise Marriage to Remedy Weak Manhood?

We do not. One's wife and children have rights. Marriage would likely mean excess and greater weakness.

11. Should the Scrotum Swing Low or Be Close to the Body?

A long, pendulous scrotum is unnatural, inconvenient and largely due to some form of sexual abuse. Control of the mind and freedom from all violations of sex are the best remedies. Sometimes doctors advise that part of the scrotum be removed at the bottom and sewed up. This tends to relieve the condition. Personally, we would advise that the individual give Nature a chance to correct the trouble.

12. Should the Testes Swing Low or Be Close to the Body?

The preceding answer and advice may also be given to this question.

13. What Should Be Done for "Crabs"?

Secure a small quantity of mercurial ointment from your druggist and apply it thoroughly once. Rub it on the affected parts well. Wash it off thoroughly with soap and warm water after relief.

14. What Can One Do to Relieve Chordee?

The patient should sleep on a hard mattress, on his side as much as possible, and cover himself very lightly with bed-clothing. Eat plain, nourishing, unstimulating food. Eat very lightly at supper. Keep the mind pure. An effective way of relieving chordee when a patient awakes with it during the night, is immediately to arise from the bed and place his posterior against a cold wall. The patient will derive much benefit from immersing his penis for a considerable time in quite hot water before retiring.

15. What Is the Best Treatment for Enlarged Prostate?

Read the extended discussion of this trouble in the chapter, "Special Sexual Ailments." There is nothing better for prostatic irritation, or an enlarged prostate than the slow injection of hot water into the rectum by means of a two-quart syringe with a short nozzle. The hot water has a very salutary effect upon the prostate, which lies near the rectum. The purpose of this treatment is not to cause a movement of the bowels. The treatment should be taken in the morning after a natural passage of the bowels. In most all cases this treatment will effect a cure if all causes of passion are avoided.

16. What Is an Hermaphrodite?

This name applies to individuals who are supposed to be half man and half woman. The facts are nine out of ten of the supposed hermaphrodites are either one sex or the other—usually male. In extremely rare cases these unfortunates have both a rudimentary testicle and ovary. Fortunately, they are incapable of reproduction. The imperfect development and functioning of their sexual natures account for their feminine features and tone of voice.

17. Can a Small, Atrophied Penis Be Enlarged or Restored?

The size is not an indication of virility or sexual power. As a rule it is always best to let this apparent trouble alone. For fuller discussion, see the chapter, "The Reproductive Organs."

18. How Is Sterilization Performed, and What Are Its Effects and Advantages?

Sterilization consists of two very simple operations. A small incision is made on each side of the scrotum. Through these openings the spermatic cords are drawn. The two ducts, the vasa deferentia, are separated from the arteries and veins and are severed or clipped in such a manner that, when the sper-

matic cords are replaced in the scrotum, the ends of the severed ducts can not reunite. It will be observed that none of the sexual glands have been mutilated. They continue their functions as before. None of the secretions and sperm cells formed by the testes can leave the scrotum. All of the secretions of the testes are retained in the body.

This operation is performed in a few states upon degenerate criminals, confirmed drunkards, incurable syphilitics, feeble-minded, the insane and the epileptics. The purpose of this operation is to prevent the unfit classes from reproducing their kind.

It is claimed by the advocates of this operation that the enforced retention of the sex life in the body leads to very noticeable and substantial improvements in the subjects. Should the state deem it advisable, the possibilities of fatherhood can be restored by a second operation reuniting the severed ends. This appears to be the most effective, the cheapest and the most merciful method of preventing the degenerate classes from reproducing their kind.

19. Are Married Men Healthier than the Single?

Not necessarily. Where a single man indulges in no mental, mechanical or social

abuse, in relation to sex, he will be as healthy and live as long as will the married man, who is ideal in his sex relations. The sexual abuse of the average married man is less than the average single man. This explains why single life appears to be less healthy than married life.

20. Are Married Women Less Healthy than Single?

Sexual abuse among married women is greater than among single women. Sensual husbands are responsible for this. Again, when a man has had some form of venereal disease, there is always danger of it breaking out unexpectedly and infecting his wife. This accounts for the great majority of serious operations on women for womb and ovarian troubles.

21. Would Continence, While the Wife Is Pregnant, Be Good for the Husband?

Continence probably would be good for the wife and the unborn child, and, if of the husband's own free choice, good for him as well. The males among all the mammals observe it during the pregnancy of the female. Among our domestic fowl, the males are often separated from the females for many months, and both sexes thrive better because of continence. If men and women lived naturally, they would

spontaneously observe this law. The more artificial and unnatural life is in general, the more unnatural it becomes in this particular. Some couples choose to live a continent life during this period. If husband and wife are honest about this, then as long as this is agreeable to both sides, they and their children are the better for it. It is doubtful if any benefit would occur if either husband or wife found hardship in an enforced, absolute, and unwilling continence during the entire term. Frequent intercourse, and intercourse during the latter term of pregnancy, is always injurious to the coming child.

22. Why Is Married Life the Ideal Life?

Man is a social being. He needs a companion. He is not complete in himself. He represents only one-half of a social unit. He is never quite at ease until he finds the other half, the complement of himself. The demand for companionship is inherent in the physical, social, mental and spiritual natures of men and women. Their constant association, mutual home interests and sacrifices for their children are very conducive to health, long life, social happiness, mental growth and spiritual attainments.

CHAPTER LXX

SEX AND PSYCHO-ANALYSIS

Revelations of Science A man's life is the most important thing to him in all the world, and modern-day science has revealed many truths that directly affect his destiny. One of these, that every man should consider, is how his life's tendencies are influenced by the germ-cells from which he was conceived. A good heredity will triumph over a bad environment. The blackest ooze has never yet destroyed or defiled the whiteness of the lily that pushed through the muck to smile at the sun.

Street of the Living Dead In a prominent Western City is a street that I have heard called "The Street of the Living Dead." Many of these "living dead" are drug fiends; many are citizens of the underworld of crime and sexual crookedness; almost all of them are down-and-outers. Inferior germ-cells from which their life began, lack of sympathy and parental tenderness, and too many close-ups of vice,

gave a wrong trend to their lives. "As the twig is bent, the tree is inclined," and "As the seed, so the harvest," are two statements eternally true. In every part of the world are to be found men who are shuffling and stumbling through life as do the unfortunate ones on the Street of the Living Dead.

Master of Any Fate

Space permits but a hint at the potential influence of heredity over human life and the future welfare of the race. The basic facts of heredity are given in "Personal Help for the Married," by the publishers of this volume. The reader should be acquainted with these facts and connect them up with the new demands of science as presented by Mr. A. E. Wiggam in his able article, "The New Decalogue of Science," in *The Century Magazine,* March, 1922.

In justice to the reader, I may not dismiss this subject without a statement, based on my own studies of heredity when acting as joint author of a work on the subject. The fact to which I allude is backed by hundreds of cases I have personally known. A tendency towards good or evil is inherited in the germplasm, but heredity is never the complete controller of a man's destiny. Human will,

coupled with the divine resources of the spiritual universe, can master any fate. An inferior heredity requires the putting up of a more determined fight. This fight strengthens a man's spirit, and if he manfully accepts the challenge of his fate he can gain enough through fighting to compensate for what he lacked at birth and may even go ahead of the man who has had a more fortunate heredity and who did not use his talents to the limit of his inborn capacity.

The Mystery of Sex

Modern-day science further reveals that the unconscious love-life, and the desires connected with it, very markedly affect one's destiny. This unconscious factor is largely responsible for the element of mystery and misunderstanding frequently connected with the manifestations of the sex instinct. Norah March, B. Sc., author of "Sex Knowledge," refers to sex as "the mysterious," and "yet a master force in life." The writer further states: "We can only appreciate and direct aright that which we understand; we must, therefore, understand sex, and probe into its mysteries to discover the real nature of this master force."

Clearing Up Baffling Mysteries

Freud and Jung are pioneer discoverers in the realm of the unconscious love-life. Through psychoanalysis, whose base of operation is the unconscious mind, they have cleared up many of the baffling mysteries of sex. All advanced writers on sex place much stress on the importance of instruction in this new field, because health or disease, success or failure, are often directly related to these deeper sexual phenomena. A limited outline of the teachings of the psychoanalysts is given to help the reader understand the mysteries of sex, and enable him to straighten out the half-truths appearing in the psychoanalytical fantasies of the modern sex-novels, so that he may arrive at a correct concept regarding the "free" expression of the sex impulse so avidly championed by many of the younger element of today.

Conscious and Unconscious Mind

Phychology, psychopathology, and psychoanalysis teach that each individual has, in reality, two minds, the Conscious and the Unconscious. The Conscious is made up of the thoughts and ideas of our daily thinking; the Unconscious is made up of our forgotten memories and our

unacknowledged or repressed wishes, desires, and feelings. The importance of the Unconscious mind in a life is aptly illustrated by using the simile of G. Stanley Hall. He compares the mind to a floating iceberg, one-eighth visible above the water and seven-eights below. The one-eighth above is the Conscious mind, while the seven-eighths below is the Unconscious. The influence and control of the two minds on one's life and conduct are relatively in this same proportion. In Personal Help for Boys, by publishers of this volume, "The Wild Cat Caves," more fully explained psychoanalysis. Though written for boys, it is scientifically accurate, and a man may read it with profit, especially in connection with this present chapter.

The Unconscious Love Urge

The love instinct is the very core of the emotional life. It is the strongest of all the feelings and is the dominant influence in the Unconscious mind. In the broad Freudian sense, the love-life begins its activity as a dynamic sexual instinct at birth, and not at the age of puberty, when a person's sex life is commonly supposed to begin. This instinct is definitely recognized as the basis of *sexuality,* which is not to be

confounded with *sensuality*. The love instinct, or *libido,* as it is technically called, is first centered on the self. As Freud interprets the love-live, sexuality first begins to express itself in the babe at its mother's breast. First this love centers on self, then it reaches to the mother and to all the other members of the family. Next, it includes those beyond the home circle, and, finally, as the normal life approaches maturity, the *libido* centers on someone of the opposite sex and becomes the basis of love, courtship, and marriage.

Determining the Trend of the Sex Life

Until recently, many parents and adults have tabooed all of the inquiries of children relating to sex, while others have shown marked embarrassment when reference has been made to the subject. This attitude makes it almost impossible for a child to develop normal love and normal sex desires. A child's early life is an endless question, but a very little truth will satisfy him. He is no more inquisitive about sex than about anything else. However, when most of his questions on this subject are answered in a constrained manner, he becomes curious to know about these matters about

which grown-ups act so secretively. He asks his playmates. They, also, have been unable to satisfy their curiosity, but they tell what they have heard from older children. These scraps of truth and guesses are almost certain to give perverted views. Thus the child gradually comes to regard his own sex feelings as something to be ashamed of, and, if he is normal, he seeks to dismiss them from his consciousness. But repressing these feelings and desires does not destroy them. They become a very real part of the Unconscious mind. Here they grow like noxious weeds, and, in later years, frequently cause unexpected sickness, misery, or distress, and give a perverted trend to the sex impulse. Thus, long before puberty, is largely determined the trend of the future sex life.

Raw Repression and Raw Expression

This early age of tender childhood is especially emphasized by Freud and Jung as a harmful time to repress the love-life. Here is where the harm begins in *repression*. Here occurs the need of encouraging a natural and free *expression* of the sex instinct in various activities suitable to the child's age and development that will give wise and normal outlets and prevent

erotic concentration, or, crudely and less accurately speaking, an *ingrowing* love. This would do away with all raw repression of the sex instinct. However, this does not indicate a need of the raw expression of sensuality that characterizes the conduct of some of the "advanced" ones who blatantly acclaim they are merely obeying the up-to-date tenets of Freud.

Way Out of the Difficulty

"Men are but boys grown tall," and some of them still cling to the want-appetites of the child, which always center on Self. These have failed to make a proper adjustment of the sex desires of adult life. But what is to be done? Have not Freud and his followers emphatically shown that the repression of the sex impulse, as in a life of rigid continence, will injure body, mind, and character? Yes, unless the physical desire is transcended. But, have not the psychoanalysts pointed out that a destruction of all sex desire through repression and inhibition will make a life barren, withered, and dwarfed? Decidedly, yes. Then where is the way out, when civilization regards each man as a social unit and *deliberately places on him fundamental inhibitions that prohibit* an unqualified expression of the sex instinct on the physical

plane? There is but one way out of the difficulty, and that is by what is known as *sublimation.* In other words, by *indirectly* expressing the sexual instinct in fascinating and worthy interests or activities that take the thoughts away from *self.* This transmutes the sex instinct by lifting it from the purely physical plane and its desires, to the romantic and mental and spiritual. Charles Bandouin, a leading French authority on psychoanalysis, expresses it in this way: "When we say that an instinct is sublimated, we mean that a new and better channel has been opened for the current of instinct. * * * It is to substitute a desirable derivative for an undesirable one. Every kind of successful derivative of the instinctive energy towards such ends possesses spiritual or moral value."

What Sublimation Means

In simplest language, sublimation means the sex instinct rightly controlled and directed. *Broadly speaking, it is the background of all that has been given in previous chapters that relates to the increase of man-power and the attainment of true manhood.* It explains the reason why, of all the instruction given. It elevates the sex energies into outlets that make a man useful to his age

and generation, instead of leaving them to be dissipated on the physical plane. It finds satisfying expressions for the sex instinct by directing it into social uses where men and women work together in community betterment, organizing neighborhood activities, providing wholesome recreation, forming musical societies, dramatic clubs, etc. Sublimation helps a man to find his equilibrium as an adult member of society and enables him to bring about the dignified and rightful relationship of his sexual impulses. It lifts him from a blind follower of animal instinct into doing his share of reasonable service to make this good old world a still better place in which to live. Sublimation makes the difference between power and weakness, success and failure. In the words of Thomas Walton Galloway, "It is the finest and most enriching thing that we as human beings are capable of doing." In its broadest sense, sublimation is the finding of happiness in the *only* way that happiness is ever found, through getting away from the Self and the Self-desires. It is the transcending of selfishness, the reef on which happiness is always sooner or later wrecked. It marks the highest type of manhood—the one who loves his neighbor as himself.

The Highway to Happiness

The Highway to Happiness, to Health, and to Life's Richest Satisfactions, is the way of sublimation. All of those who have given intensive study to mind and soul processes, like the psychologists, psychoanalysts, and psychopathologists, agree on this point. The core of all their teaching relates to the proper adjustment of the Self to life through this process of sublimation which is the only way to freedom from many physical and mental ills that destroy health and happiness and incapacitate a man in his power to achieve and enjoy. May I again repeat, to emphasize the vital fact, the largest amount of happiness that life can give is found in getting away from the wants, the desires, and the wishes that center on the Self. *In the degree* that a person does this, and *forgets* the Self *in service to others,* will he inevitably succeed in business, maintain physical rightness, win friends, and be happy. This is the unvarying verdict of all world authorities.

"Wanted—Old-Fashioned Young Men"

Perhaps all this about sublimation may seem old-fashioned in these days of jazz, joy riding, petting parties, and cheek-to-cheek dancing. My answer is that big executives who want men

who can earn salaries of $20,000 to $50,000 a year, are eagerly, anxiously, constantly looking for men who have, through the power of their own choice, thus sublimated their sex energies. Just recently, Edward S. Jordan, President of the Jordan Motor Car Co., Inc., delivered an address before the Cleveland Advertising Club on "Wanted—Old-Fashioned Young Men." He was guaranteeing salaries of from $10,000 to $20,000 a year to young men of the "old-fashioned" kind.

Vision, Personality, Leadership

Franklin Remington, whose name for the last twenty years has been linked with many great engineering feats, was recently asked by Merle Crowell, in an interview for *The American Magazine,* "What is the biggest problem you have to face?" Remington spoke positively: "It isn't money! It isn't methods! It isn't markets! It's *men!* The voice of American industry is forever crying for capable executives, * * * for leaders who can communicate their vision, their knowledge, their enthusiasms to the forces they lead. The average man fails to visualize the demands and qualifications of leadership * * * the sweeping vision that a leader must have. * * * We associate

personality with leadership * * * but more effective than that quality known as 'charm,' with which some men are undoubtedly born, is the personality that springs from knowledge and poise and understanding."

Life's Choices These are days of peril and of testing. The world of tomorrow is being shaped by the young men of today. You, who read this page, will make the world and posterity better or worse by the sort of life you choose to lead. Remember the scientific fact, affirmed by the eminent neurologist, Dr. Casamajor of Columbia University, that "probably this is the most important thing for a person to know about the brain: this fact that he can control its choice of reactions." Appropriate the benefits of this fact by controlling the kind of habits you form. This control will determine your conduct and your character, for both conduct and character are shaped by your habits, and your habits are a product of your thinking. Will you be controlled by the habits of love, or the habits of selfishness? Yours is the power of choice.

Somewhere You Are Standing The value of this book to every reader rests largely on how it affects his conduct. Sex is a challenge to

every manly male to attain his highest degree of physical fitness, mental power, and moral fiber. He glories in self-mastery and in resisting temptation, *fully aware that he is sharing in man's struggle throughout the ages for self-direction and self-control.* He is determined to be triumphant in a grand way, that he may be worthy of the woman he hopes to marry. His vision goes farther than just his own immediate pleasures. He has heard the new commandment of democracy, "From everyone according to his ability." He thinks of his many brothers and sisters in the world and of their struggles and temptations. He wants to render them a service. He assumes a share in solving the living problems of the hour, for he feels it as his responsibility, and he wants to help make and keep his home town a place in which it is easy to live a clean life. On the other hand, sex to the self-indulgent is used as a pitiable excuse for giving way to desire. He feels no interest in helping to elevate the community in which he lives, but yields to impulses that destroy himself and others. Somewhere in the scale between the strongest and the weakest, *you* are standing. Wherever you are, this book points the way to all the essentials needful for the attainment

of the utmost and the highest of which you are capable. May you be spared the eventual but inevitable disappointment of those whose life is dominated by unworthy and selfish desires. Rather be it yours to know in the fullest measure the zest and the joy that an enlightened and self-determined life can give.

Mrs. Louise Francis Spaller

SIXTH DIVISION

Heart to Heart Talks to Young Women

BY

MRS. LOUISE FRANCIS SPALLER

AND

MRS. ELIZABETH BOUTWELL

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CHAPTER LXXI

IDEAL WOMANHOOD

Quest of Happiness World-wide

In one of the art galleries of Europe I saw a painting that stamped itself with unusual vividness on my mind. The painting symbolized the world-wide quest for happiness. The artist represents this by showing an inside view of a theater. On the stage are two gaily dressed, elfish figures. One is piping and dancing, the other blowing bubbles and tossing them out to the crowd. All are eager to catch the rainbow-tinted bubbles—the young and the old, the rich and the poor. Their faces reflect many emotions. Youth is intense, full of hope, yet uncertain; young manhood and young womanhood reveal pride, ambition and struggle; middle life is wrestling with problems, and

is full of questions; old age has the hallmark indicative of life's battles, some of the countenances being marked by pain and anguish, some soured by disillusionment, others sweet, peaceful, masterful.

Bubble Chasing

Looking backward today my vision seems to have changed, and I see the European painting as typifying the present-day restlessness of woman, and her grasping after bubbles of happiness that too often break just as they appear the brightest, or as they touch her hand. Nature and God have ordained a way of ideal womanhood which, if followed, means a life of greatness, because it is familiar with the big things which come only through sacrifice, faithfulness to duty, deep sympathies, and an understanding heart. Chasing after bubbles, woman has often sacrified her ideal, and in consequence she has had to pay for the triumph of her "career" by perverting, distorting, or repressing the best powers and qualities of her truest womanhood, which are most needed in the world. The full expression of these powers is most necessary to her, if she is to realize the greatest satisfaction and happiness possible in her life. Having built

her life of makeshifts, behind her brilliant successes lurks an unsatisfied hunger, and for what she has gained she has exchanged the sweetest and tenderest joys a woman may know.

A Composite Picture of Ideal Womanhood

The mature experience of contented women in all walks of life alone can form a composite picture that will correctly represent ideal womanhood. Who are those who have had life the fullest and happiest, and have found the true ideal? Who have grasped for the prize and drawn to their heart empty bubbles? The composite picture of earth's happiest women shows the face of a woman who has gladly and earnestly sought to fulfill "the eternal command that she be a woman."

Missing the Ideal

The natural course of life for every healthy, normal woman is marriage and parentage. Here alone can she realize ideal womanhood; yet through a lack of the comprehension and appreciation of this eternal truth, many a young woman fails to see in marriage her highest privilege, the fulfilment of her noblest and truest duty, and the greatest promise of happiness. There is a tendency to look on marriage as a sort of slav-

ery that prevents one from sharing in things worth while. The college door is open and beckons to her, and in it she sees a professional career, personal liberty, and the gratification of ambition. She wants *life,* and the domestic tie appears too confining, too narrowing. She would escape the care, responsibility, and anxieties common to family life. Flashier joys and pleasures dazzle her eyes, the glitter of the tinsel lures, the rainbow hue of the bubble beguiles, and through a false estimate of values she misses the real goal of greatest blessing, happiness and peace.

The Vision of Experience

Maturer life brings clearer vision and experience. Life has not bestowed the anticipated joy. She realizes she has shirked a duty in which she would have found her largest opportunity for doing really worth while things, and for exercising her dominant and strongest powers that eternally bind her to the eternal feminine.

A Little Story of Real Life

A concrete reality is usually more deeply interesting than any fiction or an abstract statement. Let me bring my message nearer to you by giving you an illustration of the heart-hunger of one woman facing Life's Sunset Road, who has had riches,

honor and fame, the admiration of the powerful and the great, and the applause of the multitude. I would bring a life picture of Madam Emma Calve, the talented, the accomplished, the beautiful. Her early life was characterized by two strong ambitions, the desire for fame and for wealth. Both of these she achieved in young womanhood. With her earnings as an opera singer when she was only twenty-five years of age, she fitted up a country place in southern France, which cost over $500,000. Yet elegance, luxury and all that riches could buy, with the addition of fame and admiration, left her with the unsatisfied hunger that every true woman knows and must satisfy, to realize her best. This was love. A French gentleman had long tried to persuade her to marry him. Calve laughed at his solicitations. She declared she must be free and had no time for marriage.

The Joys of Motherhood

Calve had won fame, riches, love; and then came a new desire. She would acquire peace. For Calve, tranquillity and public life were an impossible combination, so she retired to seek peace and quiet on her French estate. In the green fields she saw care-free children in their merry play, and

watched the peasant mothers, tired and oft-times overworked, but ever with a happy smile or a gentle touch for their little ones; here she recognized wealth she had never known, and treasures now beyond her attainment. To assuage her heart-hunger, she opened on her estate a sanatorium for the poor and sick children of the cities. Here it was that the touch of baby hands, the laugh of childish voices, and the sincere love of unspoiled hearts, awakened her to a still fuller realization of what motherhood could mean. Then came the deepest and strongest desire of all her life—the one she can never possess, the joy the humblest and most obscure woman may have—the joy of motherhood.

The Cry of a Woman's Heart

Listen to the pathetic cry of Calve's heart, who for more than twenty years has had all the world could offer of money, fame and homage. "I am growing old," she says. "Age is a matter of the mind. One may preserve a youthful appearance and yet be as old as the pyramids. I know that I am old because I am tired of fighting. At my age, I lack that force, that only force, which would make me young again—children. * * * My dear,

beautiful voice is still brave and sonorous, more touching and of a more intense sensibility than ever before. * * * I would willingly sacrifice my fame as a world singer if I had five or six children. I could easily give up my riches and my luxuries if I had the greatest wealth of all in my home—an armful of babies. I put family above everything. The older I get the stronger this feeling comes upon me. The memory of my triumphs will dim as the years go by, and I shall live only in the memory of the people as 'Calve, the singer; Calve, the greatest of Carmens'—for there is no one to think of me as a dear, tender protectress, as a kind, indulgent, but wonderful mother."

The Elemental Longing

Too late has Calve realized that the applause of thousands can never be so welcome as the soft clapping of baby hands and the sweetness of their laughter! Too late has Calve learned that into the life of every true woman, even though she attains the greatest heights of fame and renown, and satisfies to the fullest the urge of an ambitious career, there will come a time when she will know the elemental longing that will not be

stilled, when she would give all for just the simple domestic life of wife and mother!

The Power of Love in Woman's Life

Calve's estimate of life is typical. Life's blossoms fail to yield their sweetest perfume to the woman who disregards her inborn needs by failing to assume her share of duty and obligation as a true wife and mother. She may try to deceive herself by fancying she has attained the goal of happiness in imitating men; in the life of the woman militant; in a professional career; in being free, seeing life, having a "good time," and "liberating" her sex. The finality reveals she has danced to the piper and caught only bubbles that neither warm nor feed nor comfort her chilled and hungering and comfortless heart. Her formula of life has failed in its returns of anticipated happiness. The strongest element of her being, the element of love, too often is the price she has paid to attain her concept of success. In reaching her coveted goal she has grown brilliant, intellectual and cold, or has turned in her hunger to some relatively unworthy cause, or given her passion of adoration to her profession. Whatever her makeshift, she has robbed herself of complete-

ness as a woman, and inwardly she feels a disappointment in her achievements.

The Conspiracy of Silence

These are not newly discovered facts. Yet sociologists tell us that many young women, healthy and apparently normal, revolt against marriage. Why is this? There are several causes, but one of the gravest comes from lack of proper sex education. Until very recently, all of the most vital facts connected with woman's life as wife and mother have been shrouded in mystery. If she sought knowledge, she was looked upon with disfavor. Society's conspiracy of silence made her feel she ought not to know, or even seek to know. When the young girl asked questions of her mother, frequently the replies lacked directness and truthfulness. Too often mamma spoke with a strange air as though there was something of shame that needed to be covered up. In some sad cases, there was. Yet this evasiveness gives the girl an entirely wrong impression of facts that are the most beautiful and sacred in Nature. She picks up fragmentary and often questionable knowledge from her associates, and scraps of conversation that she overhears, all of which add to her necessarily distorted views. She is told

stories of marital infelicity by the idle, or the mismated, or the utterly selfish and discontented married woman, and she reads the newspaper exploitations of divorce and scandal. With no sound knowledge to guide her and with more of trivial, restless and discontented life everywhere about her than our modern civilization has ever before known, is it surprising that she is prejudiced against marriage? Or that, if she marries, she is ignorant and heedless of the sacredness of the marriage bond and sometimes in recklessness says, "I can try it, and if I am unhappy it is easy enough to get a divorce."

A Wrong Point of View

Marriage is not the mistake; the mistake is the lack of understanding, and a wrong point of view. A correct point of view comes only through a correct attitude of heart and mind. Self-knowledge is essential to every young woman. Denied the proper sex education, her happiness and that of the unborn is endangered. This knowledge should be given as simply and as naturally as any other fact in life. Mother's dear lips are the ones that should first sympathetically answer her girl's questions and give her sound information.

Marriage a Failure Ignorance is not conducive to a realization of ideal womanhood in marriage; also the union in wedlock of two selfish, discontented individuals can not produce happiness. The woman who lacks an understanding of her physical life as woman, who knows nothing of the laws of right mating and parentage, who possesses false ideas of the marriage relation, and whose concept of marital happiness is a mere indulgence of the self, needs not be surprised when she fails to find in marriage the goal she blindly seeks. Rarely will she escape from becoming one of the narrow failures who denounce marriage as narrowing and a failure.

A Personal Word Personally, I wish I were able to speak with sufficient power to safeguard against heedless, hasty and ill-considered matings. I would that my picture, in a subsequent chapter, of the deep agony of "A Parent's Hell" with its opposite, "A Parent's Heaven," might leave an abiding impression so that every young woman reading it, with the making of her life before her, will, in choosing a mate, remember and heed the unalterable laws of the Mendelian heredity. I

would that parents who read the true story told in "Love's Paradise Lost," might see something of the misery and suffering that can be brought on through the policy of secrecy, and awaken to the need of being frank and truthful with the child.

The Young Woman with Great Ambitions

In closing, I would speak a very personal word to the young women of education and ambition who feel the power to do things worth while in the world and who fear that marriage will destroy their dreams. In confidence may I speak? I have been one of you. Business and professional activities held me until middle life. In an eminently worthy work I saw and felt my greatest service. I loved it with all the intensity of a strong nature. It was both my husband and my child. I felt I was doing my best and highest for humanity and the nation. Then came a change. Marriage came into my life, and on me descended the blessed benediction of motherhood. Here I found myself, discovering depths and heights before unknown. To the wife and mother, a homemaker and a true yoke-fellow, helpmate, inspirer, comrade, I have need to draw from *all* of the richness of my experience gained in

years of active, professional life. To faithfully perform my duties calls for social, economic, intellectual and moral service. The largeness of my service to state and society is in proportion as I am faithful in my stewardship. In the home, love has found its own, its rightful and sweetest expression, and here has come rest to heart and mind.

The Emancipation of Womanhood

In the ministry to my little son has come the emancipation of my womanhood. Accepting the obvious that "the child is the tomorrow of the race," places on me the responsibility of utilizing my every power to act as his leader into the fields of activity for which his mind has a natural attraction. All of my twenty-five years of study of psychology, heredity and the child I feel have but fitted me to be the more worthy companion of my son. I have needed all that life has brought me to adequately respond to his interests. As a single woman my work was unusual in its opportunities to serve. I have had the blessed privilege to minister to thousands, yet it was not until I felt the touch of my baby's warm lips that I felt my life had really been worth while and that I had lived for a great purpose.

PLANNING FOR THE FUTURE

CHAPTER LXXII

LOVE AND LOVERS

The Love-making of Throve and Polly

"Give me the first person singular, passive voice, present tense, of the verb 'to love.'" "I am loved," was her answer, as she looked away. "And, don't you know, I love you," said he, quickly. "That is the active voice," said she, with a smile. "Polly," he said, "I love you as I could love no other in the world." He drew her close, and she looked at him very soberly. "You love me?" she asked, in half a whisper. "With all my heart."

The above is part of the love-making of Throve and Polly, as told by Irving Bacheller in his delightful book, "Darrell of the Blessed Isles."

I Love: First Person, Singular, Active Voice

The world will always have a Throve and a Polly. A real love story in the present tense is always interesting. Love has always remained with me in the present tense, from

the time I began at half-past three loving the buttercups, baby blue eyes, and fragrant phlox that I gathered in my wild woods, to the rich and blessed hour of writing this book. And as "I love" will represent the present state of many of you who read this book, let us have a heart-turned-inside-out time.

Making a Magic One Halloween night, in my early teens, my chum and I swallowed the prescribed amount of salt, took our hand mirrors, and stealing softly out of the house, solemnly repeated the formula: "New moon, true moon, reveal unto me, the man I'm to have and the man to have me." And girls, we made a real magic, for we actually saw eyes and hair and the color of both! How excited we were! We did not dare speak, for that would have broken the charm! But we did let out two terrified yells that would have curdled the blood of an Apache, and ran toward the house! Following us, came a monstrous, pursuing terror, that proved later to be our brindle cow! Alas, for our magic! It was as near the real thing as flashing eyes and raven locks may be to real love.

Real Love and Reel Love

A classic brow and an Apollo form may be sufficient for love in a moving picture reel, or satisfy the requirements of a sensational novel, but real love is never founded on such things. True, outward attractions may make many a girl believe she is in love, but if she marry under such a delusion, misery will be the inevitable result. "The color of his eyes and the color of his hair" are but a part of the fine feathers that nature uses to attract the sexes. These feathers are desirable, and do much to satisfy esthetic taste and the spirit of romance, but along with them goes the man with his ingrained habits, prejudices, and frailties. These are also apparent to the eyes of love, that is anything but blind. In truth, love's eyesight is so acutely keen that love sees and finds, along with faults, real virtues that the unloving may never discover. As to actual faults, the truly womanly woman sees and accepts them as just the natural faults of her big boy, that need her wise and mothering care.

At Heart a Cave Woman

Every normal woman is still a cave woman at heart, in that the primal instinct of her being is maternal love.

This instinct impels the need to "mother" something, and this desire, when expressed, is a love-emotion. This is the hidden source from which spring the many complex emotions that make up her complete love for her lover. This is why the natural expression of her love is more tender, and more given to caresses than that of her mate. Nor has civilization fully erased the cave man. Having had to act as the protector, to fight in the open for the needed sustenance of his loved ones, has given to his love, in its expression, more of the manifestation of fierceness and ownership. Remembering these two different manifestations of the love of man and woman will cause many a young wife to understand acts in her husband that seem so different from her love dreams.

When "They Two Become One Flesh"

In the genuine love-union of man and wife, these inner sources of love's beginnings branch out in many ways to form mutual interests, admirations, and joys, until the maternal instinct of the woman unites with the protective instinct of the man and emotions are formed that weld together body, soul, and spirit, "and

they two become one flesh." Any attraction is incomplete and fails to be love that lacks this trinity of union—the trinity of body, soul, and spirit. Such a love makes you a complete woman when *he* has entered your life. When you have found him, garden or desert, fisherman's hut or palace, counts for little. Wherever you two are together, there is completeness. In the true welding, he becomes your all—your mate, the comrade of your soul, companion of your spirit, core of your heart.

Multiplying Love by Experience

"When you come to multiply love by experience," to again quote Bacheller, "and subtract vanity and add peace, and square the remainder, and then divide by the number of days of thy life, it is a pretty problem, and the result may be much or little." The "much" will depend on the quality of your love. "Getting married" produces no miraculous change in man or woman. Your husband will have the same peculiarities after marriage as before. Struggle, suffering, or sorrow, merely intensifies the traits that made him noble or selfish. So before you give the

irrevocable promise to your throve, analyze your love when you are alone and free from any personal or magnetic control from his life, and if *then* you find your love just as intense and abiding, you may know that you love him well enough to marry him.

I Am Loved: Passive Voice All of you have formed a picture of your lover-hero, a kind of superman with whom you have walked in a beautiful imaginary world that you have named "My Mate and I." Yet, when he comes, it will be different. I had the stage all set for his coming, in my Teen Age. It was to be in the spring when the air was filled with the fragrance of red roses, lilac, and acacia that bloomed in my California home. There would be silvery flecks of moonlight sifting through the trees and the soft breeze bringing the delicious perfume from the blossoming grapevines in the arbor. And then we would watch the stars and select *the star* that would be ours "when love became immortal." But life brought me my lover at noon, in a little church in the Northland, and it was late October! The leaves were sere and brown, the flowers

faded, the sky was gray, and I far past the springtime of my life; but how little these things mattered! My Lover-Mate brought me a new world of marvelous beauty. In it we went exploring, hand in hand. I was so very happy, for we found great treasure, and I was no longer alone, and all the sum of all my former dreams did not begin to be as sweet as the reality. More than ten years have gone their way since our wedding day, and life and love have grown richer and sweeter, as they should, while my laddie is dearer and a more devoted lover. So it will be with you, dear heart, when the Real One enters your life.

The Only Dreams That Come True

Those of us who have passed through the Marriage Gate know that the only dreams that come true in wedlock, as elsewhere in life, are those we build with our own toil, patience, and endeavor. The Palace of Understanding between man and wife does not occupy the valley but is established on the mountain top. To reach it there must be patience and tolerance on the part of each, that strife may be avoided, which always leaves its scars on the

soul. William Lee Howard, M. D., who has said many excellent things to young people, aptly puts it: "If marriages are made in heaven, then they should be attended by angels; but, as they are usually made on earth, they have to have an earthly testing."

"Fate Has Written a Tragedy"

The poet sings, "Fate has written a tragedy; its name is 'The Human Heart.'" How easy it is to blame fate when we are responsible! The Hon. J. Freschi, City Magistrate of New York, who has read deeply from actual life in his many judicial dealings with domestic problems, after summing up all the causes that may produce marital discord, such as where one is rich and one poor; where one is highly cultured and the other not; where one is out of their own religion or social set, says, "These are no barriers to marital happiness. They may cause differences, but they will not cause serious dissensions. And this is because in such differences of opinion—even where religion is in question—people are yielding or at least tolerant. But there is one fatal cause of dissension, because it knows no yielding, no tolerance. That is a difference in moral standards!"

Warning Signals in Courting Days

Judge Freschi further shows that, in these moral mismatings, he has "almost invariably discovered there were plenty of warning signals" in the courting days. "The girl," he explains, "marries a sweetheart who drinks or gambles, then hags later because he is intemperate or improvident. The man marries a flirt who is interested in suggestive literature, and feels himself injured later because his wife is frivolous or inclined to be lax morally." The judge amusingly tells of one case where he reminded the man that he knew of the woman's weaknesses before he married her. "That's all true," sullenly replied the man, "but, your honor, lots of things a girl can do before she's married are dead wrong afterward. I thought she'd get some sense."

Holy Sacrament or Debasing Sacrilege

Are you in the superconfident egoism of romantic love, excusing habits that, if continued, will make your prospective husband repellant? Is his moral nature such that it will tend to make him repulsive or a physical wreck, and do you ignore it because you feel your love

in marriage will change it all? If so, rarely will you escape having your marriage become a debasing sacrilege, instead of a holy sacrament. When you, in the knowledge of such facts about him, promise to love and cherish him until death, you can never, without sin, break your vow.

An Ancient Prayer

There is an ancient prayer, one of the best ever offered in any church, that fits every marriage ceremony. The keeping of this prayer would do away with many a social tragedy: "And now let us hope that what we have said with our lips we may believe in our hearts and practice in our lives." I am reverently repeating it here in regard to all I have said to you.

THE SAME SWEET OLD STORY

CHAPTER LXXIII

MARRIAGE AND PARENTAGE

Home and Happiness

Motherhood is the crowning blessing of every true woman's life. Down deep in her heart she has a feeling that life will not be complete until she has borne children. In her dreams of home and happiness with her love-mate, she sees the shadowy forms of little beings that some day will nestle close to her heart, and feels the pat of their tiny hands on her breast and the kisses of their warm lips. She sees those future days when they will call her that sweetest, dearest word of all, "mama." Then her dreams follow them through their childhood unfoldment, adventure, and awakening. She sees them in college, winners of honors and degrees, and later honored and recognized by the world as true noblemen and noblewomen "who need but to stand erect and speak when all eyes are riveted and all hearts are carried away into a sweet captivity." How proud she is of their

achievements! With what quiet joy and satisfaction she rests on the comfort her children will be to her when length of years will make her weary of earthly pleasures! "I shall be very, very happy," she cries, and life seems radiantly bright and fair.

The Cry of the Unborn

"Very, very happy," the voices of the children-to-be seem to echo back to her heart. But do you know, mother heart, that they are also gently pleading with you to choose wisely in choosing their father? If you could hear them speak now, instead of afterwards, they would say that in this choice you are predetermining their future happiness or misery. They would anxiously ask, "Are you selecting wisely in order to give us bodies free from hereditary taint of feeble-mindedness, epilepsy, criminality, drunkenness, or debauchery? Or shall we go through life diseased, crippled, deformed, congenitally blind or deaf or morally depraved? We want to come to you as the supremest blessing, but you may by thoughtless disregard of our welfare make us the source of profoundest remorse or sorrow. Nothing can undo the mistake you may make, and nothing be more important to our life-history than that you choose aright."

Choosing Your Children At the marriage altar a woman passes through the gateway of the one to the many—from herself to her children's children. Nothing offers as does marriage so large an opportunity for the sweetest, completest, and most satisfying life a woman may ever know, or equally holds the latent possibilities for so much unspeakable misery. Her future weal or woe is largely determined by her offspring, and the kind she will have she largely chooses in choosing her life mate. The choosing of a mate, therefore, above all other matters pertaining to her life, demands her gravest, most serious and prayerful consideration.

The Verdict of Science Without emotion science calmly declares: "No race or species, vegetable, animal or human, can maintain, much less raise, its organic level unless its best be selected for parenthood. Every advanced step in the progress of all life will be conditioned by mating selections. No breed of men or animals has improved except through the selection of the best for parentage. None has become degraded or decadent except through inferior matings." However fond and idealistic may be your dream of supreme and un-

alloyed happiness in marriage and parentage, you can not escape the fulfillment of these biological laws.

A Great Fundamental Truth

"Like the seed is the harvest," is the great fundamental truth of heredity. If your child manifests traits of weakness or degeneracy, do not seek to shift the blame on chance, fate, or accident, but remember that the essential constitution and mind of an individual are born and not made, and that you largely predetermined the character of your child when you decided on your life mate.

Science and Romance

Science is never sentimental. It listens to the novelist's picture of the fond lovers walking in an Eden of delight with heart answering to heart in a sweet response of love with each unuttered wish understood, and coldly proclaims that a blind regard based only on sentimentality and physical attractiveness may not be sufficient for a happy marriage and the parentage of healthy, normal children. Science is outspoken in denouncing any attraction between the sexes that disregards the consequences to offspring. Common sense and true love do the same. Every true marriage must always take into

account the welfare of the child-to-be. Any marital attraction between a man and a woman that ignores the child can not be dignified by the name of "love," for love first of all is considerate, unselfish, and sane.

Your Ancestral Ghosts

Marriage involves the right to parenthood with all of its grave responsibilities and great joys. The mother-love of every woman should listen to the cry of the children-to-be when her lover pleads, and she should seek as far as she is able to be true to the unborn, and to contribute her part, little though it be, to improving the race and future generations. Science at such a time would bring before her all the ghosts of the past from her own ancestry and that of her wooer. They would show her the physically robust, mentally normal, and morally sane, together with the hereditarily maimed and degenerate. Science would give voice to these ancestral ghosts from the farm, the workshop, the bench, the hall of learning, and the temple of fame; also from the jail, the poorhouse, the asylum, and the graveyard, and have them pronounce their benediction or malediction on the wedding vow. They would have the bride remember that tendencies toward vice

and virtue are transmissible to the children just the same as color of eyes and hair, and that good sons and good daughters, or evil, are born with the certainty of a tree bearing fruit after its own kind.

A Fond and Foolish Notion

"I just can not give up my lover. It would break my heart!" How often have I heard these words when I expressed disapproval of a young woman marrying a profligate or a drunkard to reform him. "You don't know how much I love my sweetheart," she continues. "True, he does drink and has been a bit wild like other young fellows in his set, but I will marry him and my love will save him. My influence will be so great that he will quickly clean up his life."

Marrying a Man to Save Him

I have watched experiments of this kind for many years and usually have found that the man is not the better for the marriage, while the wife finds that now her heart really does break in a hungering, agonizing wail as she holds her babes to her breast for but a brief season and then has to put them away one by one in little coffins, because, as Ibsen says, "They are worm-eaten from birth." Frequently she becomes a physical wreck. With racking nerves and depleted

physical vigor her love that was to accomplish such a miracle of reform in marriage, often gives up the fight and she sinks to the level of the man she marries. In youth, badness is generally positive, so that when badness and goodness unite, the badness will rule, and rule to ruin. It is a positive sin for any pure girl to marry a dissolute man, and invariably she will have to suffer for her foolish notion that she can marry a profligate and clean him up. Sorrow and abiding care will be hers as a mother, and too often her children and her children's children for generations will suffer from her mistake. Neither should she marry the reformed man, even though many such a one has made a loving husband and kind father, because the children of reformed men *usually* inherit the effects of their fathers' *previous* dissipations.

A Broken Heart at Twenty

A glimpse at two life stories similar to many I have known: Bell was an affectionate, trusting girl of twenty. In her inexperience she was wooed and won by a polished, well-dressed rascal. Only a week before the day set for her wedding did she find out the true character of her suitor and how unworthy he was of her. It

was a terrible tragedy in her bright and innocent life. Many a time I held her in my arms while she sobbed, "My heart is broken. I can never love again. I am so utterly miserable I wish I could die!" With all the intensity and emotionality of her nature she felt and meant every word she said, yet five years later, after extensive associations with varying interests and new faces, the plasticity of youth asserted itself and healed the sore heart and she married an excellent young business man. Today Bell is a happy wife and the mother of two beautiful children. The mention of her former suitor brings a look of disgust and loathing to her face.

Roses to Ashes

At the gate of the state penitentiary of Michigan, one bleak winter's day I met a gray-haired woman of sixty. She was bent and crushed, and so full of anguish that I could but speak a word of love. My sympathy so touched her that she broke down completely, and slowly and laboriously she told me the history of her life. She had married a man against the wishes of her people. She had married him to reform him, and had failed. She had been the mother of three children: two had died in babyhood; the eldest,

a boy, she had clung to with a despairing fondness. He was a bad boy but she made excuses for him on account of his youth. He was a wayward young man, but she forgave and said, "He will do better when he becomes more matured." He grew worse with advancing years, yet ever her mother-heart kept finding some excuse and hoping "her boy" would turn out all right and give her the love and companionship for which she had hungered all her married life.

A Broken Life at Sixty

A crime had been committed. The day I met the mother the law had demanded "her boy's" confinement in the penitentiary for a long term. Then indeed did her heart break, for hope was dead, killed at last by the hands of her criminal son. She faced the world at sixty, with no one to whom she could go for comfort, and with a body that had been broken by disappointment and tragedy. As she disappeared from sight in the wintry twilight, I could but feel that the broken heart of a mother at sixty knows a depth of anguish far beyond the keenest grief and sorrow that can ever come in the severing of a youthful affection. The aged mother had not only a broken

heart but a broken life, with no hope in the future and nothing but regrets over her mistake in marrying a man to reform him. Better, a hundred times better, a broken heart at twenty than at sixty. In the freshness of your womanhood choose aright the father of your children, for health as well as for morals, and avert a tragedy in your declining years.

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AMERICA'S GREATEST ASSET—WELL-BORN CHILDREN

CHAPTER LXXIV

CHOOSING YOUR CHILDREN

A Beautiful Child

A beautiful child! The unspoken prayer of every normal woman is that she may have the strength and wisdom "to rear so fair a flower"—a child with ruddy cheeks and a healthy body without a shadow of blight; with a keen, bright intellect flashing in beauty from eyes that a moment before were glowing with affection; with a spirit of love and goodness that illumines a life for service. Such a child is a happily born child, whose beauty charms throughout the period of its life and whose fragrance grows sweeter with the years.

The Happily Born Child

Sir Francis Galton, the founder of the modern science of eugenics, has defined the child of a superior heredity as "the happily born." Such a child is not an accident. Superior powers of body, mind and morals do not come by blind chance. They

are the result, whether consciously or unconsciously, of a judicious mating of parents who represent what animal breeders recognize as "good stock," and of proper prenatal care of the mother.

Choosing the Well-Born Child

A judicious mating is at the foundation of all children with a good heredity. In order that yours may be of the "happily born," it is essential that you gain as much detailed information as you are able of the traits and characteristics, normal and abnormal, of your ancestors for at least two or three generations. The child-to-be is equally affected by the ancestors of the father and the mother. The endowment of character, good or bad, of one family is weighed against that of the other in inheritance, and together determine the personality of your child. This makes it needful to study your own family tree and that of your proposed life mate. If you are in doubt as to the best method of doing so, you can secure practical information by addressing the Eugenics Record Office at Cold Spring Harbor, Long Island, New York. Not only will they be glad to help you in securing data, but the bureau offers its services free of

JANE ADDAMS

charge to persons seeking advice as to the consequences of a proposed mating.

Your Ancestors and Your Children

To study one's pedigree involves matters far deeper than a selfish pride in ancestry, for it is vitally related to the welfare and happiness of your future children. Considering one's self in the light of heredity, we find that every life is made up of physical, mental and moral traits or characteristics. In a technical sense, any trait that is strong and pronounced is called a "factor." In your heredity you have many traits or factors, some that are dominant, others recessive. A *dominant factor* is understood to mean some characteristic that is actively manifested in your life. A *recessive factor* is a characteristic that is hidden or concealed and gives positively no indication of its presence in you. It is a heritage from your ancestors and does not appear in you, but in your children. To illustrate: you may have a dominant factor of longevity, and a recessive factor of artistic ability. Through the law of heredity the factors dominant and recessive are passed on and become the inheritance of the children-to-be. The factors from each parent and his and her ancestors equally af-

fect the inborn physical and mental characteristics of children; hence the wisdom of seeking to safeguard their interests through a study of the forbears of the prospective parents.

A Healthy Child

The foundation of happiness lies in health. The choice of every parent without question is for rosy cheeked, healthy children, yet we find a large number of puny, undersized, maimed and sickly children, thousands with not enough vitality to tide them over the first anniversary of their birth. What is the trouble? Someone has blundered. The child has received a wrong start and a heritage of disease instead of health. While in a strict genetic sense parents do not pass on a disease to their children as a recessive or a dominant factor (except in a few rare diseases), *they do pass on a predisposing tendency and susceptibility to different diseases.* Doctors call this susceptibility a "diathesis," which sounds as formidable as "recessive or dominant factor." In practical every-day experience, a "diathesis"—a predisposing tendency to some disease—is as formidable as it sounds, and it results in sickly and ailing children. Eugenic research has made a list of nearly a hundred specific diseases that

can thus menace the health of the children-to-be. If a marriage partner has a susceptibility to any of the dread diseases like consumption, heart disease, or unstable nerves, it should be realized and the fact weighed that *the parent will probably transmit the weakness in some form to the children.* The parent being physically unfit is to foreshadow children that will be a source of care and sorrow.

When Your Children Sicken and Die

The maternal feeling is strong in almost every woman. By nature she is sympathetic, and inclined to nurse and care for the weak. When her love goes out to one of delicate health she often feels the greater tenderness and more urgent desire to marry her sweetheart and minister to him. She loves him and her heart argues, should not love sacrifice for the beloved? But will you love him when your children sicken and die? Can you afford to allow sentiment and emotion to blind you to the facts of heredity? As one writer well remarks, "There is nothing appealingly romantic about a brood of epileptic or neurotic or imbecile children."

Choosing Sick Children

Dr. C. B. Davenport, director of the Eugenics Record Office, Cold Spring Harbor, Long Island, tells a sad case

of marrying a man to care for him, that furnishes an apt illustration. A young girl wanted to marry a young man whose father had been afflicted with a form of Saint Vitus dance that occurs in old age, and that is hereditary. It was probable that the son would also be affected, as he had already shown some signs of nervousness. She was warned of her danger in such a marriage, but in the blindness of her infatuation, she cried: "Though John were ill, I would marry him. He is not ill, and if he should fall ill, I should wish to marry him in order to care for him." The result was, "She did care for him," says Dr. Davenport, "and also for four of her seven children, all of whom were affected with this terrible disease."

Safeguarding the Health of the Unborn

While scientific research is making new and valuable discoveries daily so that one hesitates to positively state any law as invariable, yet there are certain common diseases that you need to guard against to protect your children-to-be against lives of misery and suffering. These are: cancer, consumption, heart disease, anemia, scrofula, epilepsy and various forms of chronic nervousness. If you have any one

of these diseases as a dominant factor, that is, manifest *in you,* to marry one with a like or similar affliction is to invite sickness and misery on your unborn. Even if you and your mate are free from any outward indication of disease, if you both, through your heredity, carry a latent susceptibility to a similar weakness, the one sure way to bring it into activity is to unite the two tainted strains. "It is highly undesirable," says Dr. Davenport, in speaking of tuberculosis, "that two persons of weak resistance should marry, lest their children all carry the weakness."

Mentally and Morally Sound Children

From the records available we know there are grave mental and moral defects that parents can pass on to their children by carelessness in mating. It seems almost unnecessary to speak of the agony and degeneracy that fall to the lot of the children when parents are depraved, debauched, feeble-minded, criminal, alcoholic, or insane. Instances of this character are observable in any community. It is sufficient to repeat the warning fact that the observations of all psychiatrists agree, that when both parents are insane or feeble-minded, only insane or feeble-minded children result. Likewise

any other dominant (active) mental or moral defect present in both parents, the defect will appear as an active factor in all the offspring, though not always manifesting itself in the same way.

Variety of Manifestation

A defect does not always appear the same in the offspring as in the parents, and frequently it reveals itself differently in each of several children. To illustrate: Mr. and Mrs. B—, one has weakness of brain and the other is subject to epileptic seizures. This instability of the nerves may manifest itself in one of their children and cause feeble-mindedness, in another and produce a craving for liquor, while a third child is afflicted by lacking a moral sense and is criminal in its tendencies. Thus from the same or similar defect in a father and a mother, there may result a physical, a mental, or a moral abnormality. In this connection it is well to remember that when a child receives a double portion of a similar defect there is always a tendency for it to appear in the child in an exaggerated form. The ratio between abnormality and abnormality is plus, not minus.

Children of Alcoholics

So much has been written in regard to the awful effects of alcoholic parentage that it seems it would be needless to warn anyone against the menace of marrying a man addicted to drink. The results are pitifully common in the records of the divorce courts that tell of poverty, wrecked homes, broken hearts, and sickly, maimed and depraved children. A passing illustration to show the withering blight of alcohol on children in a Scotch family whose tragic history I watched for several years. Both parents when married were physically strong and vigorous. The mother, while slightly eccentric, was a total abstainer, honest and industrious. The father, from a successful business man and an occasional drinker, developed to an habitual drunkard and died in delirium tremens. They had seven children. Two died of convulsions in infancy. One daughter was neurotic and so physically defective that though past her maturity she had never been able to walk. Another, a daughter, was abnormally selfish, so vicious she could not be sent to school, and showed plain markings of the hereditary criminal. The third, a boy, at the age of nine had already manifested a mania for drink, and

required constant watching. The next, a girl, was bright, sunny, kind, and much like her maternal grandmother. The fifth, a boy, was a sexual pervert who began to manifest his abnormality at the age of four. One only out of seven, who did not show the trail of the serpent, and she still not sufficiently matured to be free from the menace of the danger. Think of any of these misfortunes attending your child! Think of choosing such a future for your unborn!

Inheritance of Bad Temper A violent temper is passed on direct from parent to child, according to the findings of Dr. Davenport. His records show that it "tends, ordinarily, to reappear, on the average, in half of the children of an afflicted parent."

A Rainbow in the Sky I have had so much to say about sickness, degeneracy and crime, that you may feel that my whole message is but to furnish a warning against marrying and multiplying the unfit. You have seen only the dark side of the picture. The world is growing in knowledge, and many of us are learning that primarily the life processes are truly good. In the next chapter, I hope to show

you the bright side of the picture that reveals a rainbow of hope in the sky. Yet even here, you will not escape the truth emphasized in the beginning of my talk, "Marriage and Parentage," that *the essential constitution and mind of an individual are born and not made, and you largely predetermine the character of your children when you decide on your life-mate.*

CHAPTER LXXV

A PARENT'S HEAVEN OR HELL

The Bright Side of the Picture

The survival of the fittest is Nature's formula, and in this way she is ever accepting and rejecting new forms of life. In this simple fact is to be seen the bright side of the picture. Normality is always dominant over abnormality. Health predominates over sickness, the fit over the unfit; the strong and the normal over the weak and the defective. This is the most beneficent, blessed, and hopeful revelation of heredity.

A Star of Hope

In the biological law just given is a star of hope for those parents who know they are physically unfit to give a sound inheritance to their children. If such is your handicap, with few exceptions, you will find that *health will predominate over sickness,* IF you and yours are faithful, persistent, and determined to overcome through hygienic living, care, self-control, and abste-

miousness, the susceptibility to the disease to which there is weak resistence through the hereditary taint. Notice I said IF, and that *if* is so essential and involves such watchfulness and obedience to *all* the things I indicated, that a large majority fail to win. Your task is not easy. You need tenacity of will to keep up the fight, for the weak resistance in your inheritance *always makes you liable to attack when the environment is favorable.*

Winning Over a Handicap

It was my pleasure to help a youth, who was entrusted to my care for a few years, win out over a handicap. He had inherited a very marked predisposition to heart trouble from his mother, who had suffered in this way. The doctor who knew the family history said the boy would never live to be twenty-one. As a boy of fourteen he had been using very stimulating food with irritating condiments, and drinking strong coffee. He had a temper as irritable as his pepper and hot sauces. I substituted a simple, plain, wholesome diet, and compelled him to be guarded in his physical exercises. I insisted he *must* master his temper, and rigidly avoid tobacco and stimulants in every form. A radical change in body and character are not ac-

complished overnight, but the boy had grit, a strong will and perseverance, and these persisted in for years tided him over his majority with such an outward appearance of robustness that it would be hard for any one to believe that his life had ever been despaired of. Knowing his innate weakness, he has always exercised watchfulness and special care, yet by doing so he is victor and is able to do his part in the world's work.

The Most Beautifully Formed Woman in the World

Do you know the life history of Annette Kellerman, the woman who excels all others in the perfect beauty of her physical form? Do you know of her muscular endurance and her unrivaled records as a long-distance woman swimmer? As a child she was bent, deformed and crippled, her feet turned in and her knees turned out, and she had to wear iron braces to her hips. Yet her father and a doctor decided that sea bathing and swimming were the only things that would help her, and swim she was made to, although it took eighteen lessons before she learned, when the rest of her family learned in four or five. Today she stands for all that is athletic, agile, symmetical and graceful, in woman. She is not only the

most beautifully formed woman in the world today, but is also the champion woman swimmer. Her wonderful achievement over her physical deformity is a thrilling story of what a human being's grit, determination and persistence can accomplish.

Nature Is Prodigal in Her Rewards

Mother Nature is impartial. She draws no line of discrimination and is as prodigal in her rewards to those who obey her laws as she is severe in her punishment of the disobedient. This beneficent fact is frequently ignored in the agitation about the unfit, the abnormal, the insane, the criminal, etc. Remember that the same law of mating that applies to the transmission of recessive or dominant *defects* from parents to their children, *applies with equal* force to the passing on of recessive or dominant traits of health, longevity, business capacity, invention, music, letters, genius. This is the bright, positive, constructive side that many seem to overlook.

Your Power to Bless Your Children

There are families that are good and do good, not because of their training to restrain their evil tendencies, but because of inherent qualities of

greatness. How easy it is to guide a child who has a natural reverence for its parents, for law and order! How difficult to govern one that has no respect for God or man! There are children in whom goodness is natural, vice a thing to be acquired; who seemingly are born with "their faces toward Jerusalem," and lisp His name in prayer as naturally as they laugh in play. Such children have received a legacy of blessing from their parents, and dominant qualities of good that predominate over evil. They are the result of the fulfilment of the same law that brings sickness, depravity and degeneracy. They too are an illustration of the fact, "like the seed is the harvest."

Blood Will Tell

Familiar as a twice-told tale is the old saying, "blood will tell." Superior brain power, talent, genius, lofty ideals and principles of morality run through families, and can be passed on from generation to generation as surely as can alcoholism, idiocy and immorality. The pages of history are filled with illustrations. Read the names of the pre-eminent Americans listed in the Hall of Fame and note the relationship in the Lowell's, the Beecher's, the Adams', and the many honored and respected descendants of

Jonathan Edwards. The matter of pedigree is very carefully studied by every breeder of fine horses, cattle, and poultry, by every dog fancier, and by every man who, like Luther Burbank, is interested in the fuller development of vegetable, grain, fruit, vine, tree and flower. Shall we ignore these laws in their application to the improvement of "the human plant?" Shall we shut our eyes to the light of science, close our ears to the cry of the unborn, and turn the whole matter over to irresponsible impulse and blind chance?

An Eugenic Marriage

In recent years we have heard a good deal in regard to eugenic marriages. In many of our states and territories we have passed laws limiting marriage selection. The various conditions that have been considered sufficient to deny marriage are: insanity; idiocy; imbecility; and to the feeble-minded, pauper, drunkard, physically incapable, venereally diseased, and habitually criminal. No student of heredity needs any argument to persuade him of the undesirability of allowing such unfit to marry. The reports furnished by field workers are harrowing when such tainted stock has united in parenthood. They abound in miscarriages and the

still-born, in almshouse and illegitimate births, in children that are blind, deaf, epileptic, feeble-minded, syphilitic, tuberculous, who later become alcoholics, criminals, paupers, grave social offenders, vagrants, and wanderers. To mate the fittest in marriage involves biology, sociology, psychology, and a true moral sense all merged into one, and the eugenist has to pause and exercise "some of the patience of God" while he waits for the fruit of his efforts, for the Clock of Eternity ticks not seconds, but years. However, he is not without hope, for "every birth is a fresh start—God's promise of the superman."

Race Betterment

In this age of social inequality, when the masses have to slave and toil that a few may have the wine and oil, and Labor and its children are being crushed under the wheels of Mammon, it is impossible to give any rule of marriage selection that will be practical for *all* to follow. Again, as there are so many considerations involved in every marriage, no formula of mating can ever be given as an insurance policy of positive and unalloyed happiness, unless men and women become angels, and earth the Kingdom of Heaven. The inability of science to secure

sufficient adequate data from which to deduct genealogical laws, bars the eugenists from asserting finality, yet I may condense into a single statement what I have given you on parentage, and have you keep it as a marriage guide that will make for better babies, better homes and a better race.

An Eugenic Marriage Rule

Marry into a family that carries a desirable trait or genius of a kind that is also carried in your family strain and thus emphasize the desirable trait. Avoid marrying one who carries or whose family carries a defect also carried by you or your own ancestors.

The Greatest Legacy

You who have suffered in consequence of another's misfortune, do you not want to help rid the world of its pain, misery and imperfections? Do you not want to hand down to your descendants a legacy of health and blessing? For the hope and joy of giving to the world happily born children, are you not willing to be guided by an eugenic marriage rule? Get the vision of a noble parentage and increase the number of grand men and women who are obeying as far as they know how, and thus you will be

among the saviours of the race, the beginners of a truer civilization, the forerunners of a glorified humanity, the foreshadowers of the superman.

A Practical Eugenic Conscience

I would have you cultivate a practical eugenic conscience and realize the latent possibilities that reside in all individuals to bless or curse the unborn according to their choice in mating. I would also bring you a concrete illustration, that portrays actuality and the known results of the power for good and for evil residing in one being. The example is furnished by Dr. Goddard of Vineland, New Jersey, in his history of the Kallikak family. In the days of the Revolution a normal man had an illegitimate child by a feeble-minded girl. From this unfortunate union came 480 descendants, only 46 of whom were known to be normal. The 434 remaining presented an unwholesome array of criminals, feeble-minded and degenerates; 36 were illegitimate children, 82 died in infancy, 3 were epileptics, 3 were criminals, 33 were prostitutes, 8 keepers of houses of prostitution, 24 confirmed alcoholics, and 102 were doubtful cases.

Reward from Right Mating The terrible potentialities for evil exerted by this colonial sire of blackened progeny, was later completely reversed when he married a normal woman. From this mating came 496 descendants. All of them were mentally normal, except one, who became insane; and all were morally upright, except two, one a drunkard, and one sexually loose. Only fifteen died in infancy. There were among them no illegitimates, no feeble-minded, no epileptics, and no criminals. Respectable members of many professions were found among them: lawyers, judges, doctors, educators, traders and landholders.

The Vision Come nearer. Make this personal. Behind you stand the ancestral ghosts of the past, and as you stand at the marriage altar they voice their approval or condemnation of the wedding bond. Before you is a mighty host and they come very near. *They are your descendants. In them is reality, for they are your own flesh and blood and are the result of you own choosing.* The harvest is like the seed. The sowing is yours. What will *you* reap?

A Parent's Hell Did selfishness rule in your life? Did you think only of your own pleasure and turn a deaf ear to the pleadings

of the unborn? Did you pass unheeded the lessons from beds of pain, crippled bodies, blighted souls, and deformed spirits? Did you defy Nature and Nature's God? Then face in your future a diseased, debased, debauched, deformed, pauper, idiotic, insane, criminal throng. Hear the moans from the sick bed, the blasphemy of profligate men and women, the wild shriek of the insane, the silly chuckle of the feeble-minded. Feel the froth of the epileptic as it touches your hand, or the deadening weight of the drunkard as he reels cursing at your feet. Feel the pain when it grips your heart as the cold iron of prison bars presses your flesh and blood, or when the insane leer out at you through grated windows. Add to this the anguish of remorse as the awful truth pierces your soul, "I am responsible for this, my choice brought you here," and you will know the agony of a parent's hell.

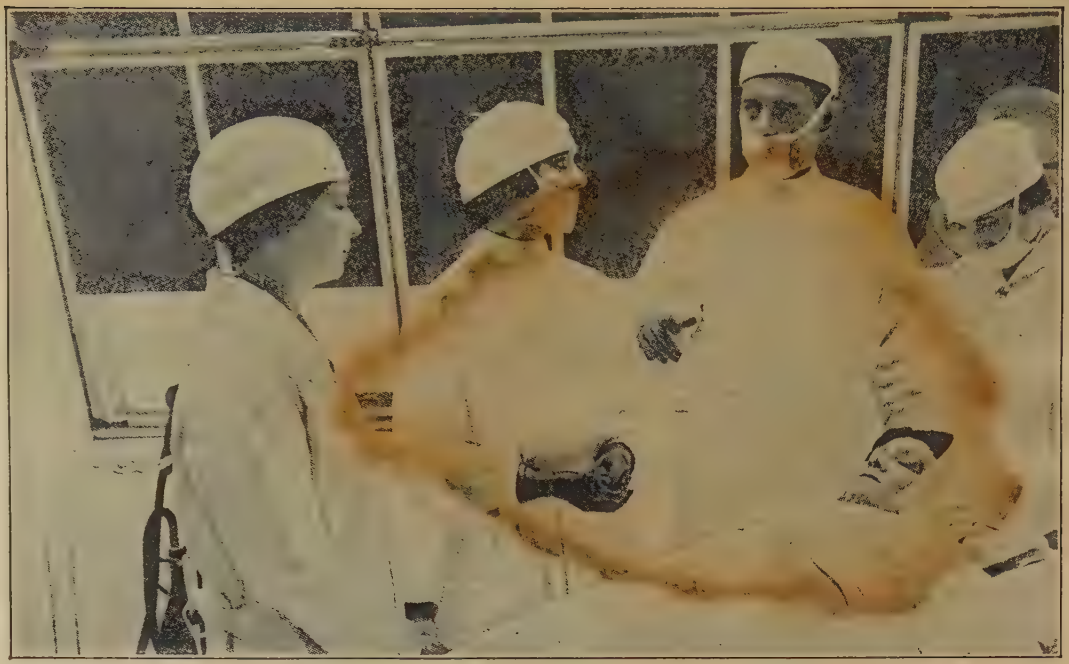
A Parent's Heaven

Did you think of the unborn when your sweetheart whispered, "I love you?" Was the welfare of your children-to-be placed above the alluring fancies of the moment? Did you realize that marriage was a social privilege and responsibility and that no life can ever live to itself alone? Did you

seek to master your appetites, subdue your selfishness, and chasten your feelings so that you might realize the highest and best in yourself and in your children? Then to you also has come, "like the seed, the harvest." In your descendants are the true noblemen and noblewomen of the earth. They are captains of might and strength, leaders in courage and in power of conviction, masters of learning, art, science and invention. They are the great lovers and saviours of the race. The richest joys that earth affords have been yours, for you have watched and directed the unfoldment of their beautiful lives. Peacefully you may lay down the satisfying responsibilities of men and women when length of years have made you weary of earth, for listen, your children are saying, "You chose the safe path. You created the trend which we will follow."

Making Your Heaven or Hell

The agonizing tortures of a parent's hell or the blessed benediction of a parent's heaven are before you. Which will you have? *Remember, you choose your children when you choose your life mate.*



Crushed in spirit. Hope dead. Future one of despair. Just one of the multiplied thousands.
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CHAPTER LXXVI

LOVE'S PARADISE LOST

The Happy Wedding Day

"I believe I was the happiest woman in all the world on my wedding day. The good fairies of my imaginative girlhood were seemingly fulfilling all promises of future joy. I was so proud of my handsome husband and of his legal standing as the most brilliant lawyer in the state. I was so delighted with the beautiful home he had bought and furnished for me in the big city that I saw for the first time as his bride. The great city, with its brightness and activity, so different from my quiet, uneventful life as a farmer's daughter! Everything spelled glad, glad joy. On that day I loved all the world, and most of all my husband. And then came blackest night—thirteen long years of suffering and heartache, after which they carried me to the hospital a physical wreck, crushed in spirit, with hope dead and the future a long, deep despair."

The Mark of the Beast

The speaker, a frail, sensitive little woman, first called on me to solicit my interest in behalf of her eldest son, confined in the state reformatory. I found he was so unquestionably bad that there was no chance for his release. On her next visit she brought her three remaining children. She wanted instruction in governing them. They were all vicious and inherently bad. I was puzzled. It was then she told me her pitiful life story, beginning with her wonderful joy on her wedding day. I understood. The story was not a new one to me. My heart bled.

The Story of One Woman's Life

I may not repeat much of her story; it is too awful, too agonizing. Suffice it to say, she had been an only child, brought up on a farm by good old-fashioned parents. Her parents did not believe in any of the "fad ways" of raising a girl. "Maternal instinct" and "mother-love" would reveal to any ordinary girl, like theirs, all she ever needed to know as wife and mother. Thus it was that the policy of her parents and her isolated life combined to keep her in ignorance of all that is most vital and sacred to womanhood. Her husband, twelve years her senior, by nature positive, necessarily

dominated her. Thinking to insure harmony and happiness for their daughter, the parents gave a final admonition: "Remember, John is older than you and much wiser. Never oppose him. It is the duty of a faithful, loving wife to obey her husband in all things."

Love's Paradise Lost

She was by nature sensitive, respectful, reverential. She gave her husband the first and all-dominating love of a strong nature. Faithfully, she obeyed the parting counsel of her parents. However, soon after her marriage she began to question and wonder. There were things that did not seem right and her soul began to sink under a burden that grew heavier because it was dumb —there was no one to whom she dared speak. For thirteen years she struggled and fought as against a demon that robbed her of health, crushed her love, and destroyed her happiness. Then Nature put in its claim and she was carried away a helpless invalid to the hospital, a wreck in body, and almost in mind. It was three years before she was able to leave.

The Fruits of Excess

During her thirteen years of married life she had borne nine children, five of whom died in infancy. The rest,

three boys and a girl, I saw. The oldest boy had been confined in the state reformatory since an early age. He lacked self-control in virtually everything. The second boy had served a term in the reformatory where an effort had been made to train him to respect the law and the rights of others. The girl had on her young face the plain markings of sexual degeneracy, while the youngest child, a boy, was feeble-minded. Soon after the mother was taken to the hospital the husband became insane and, at the time of this story, had been an inmate of a state institution for five years. His case was hopeless. The physician stated the cause as sexual excess combined with intense mental activity.

Satan and the Scriptures

Just before the little woman left me, she came up very close, and, with a timid look on her face, said she had something very special to tell me, something she had wanted but had not dared to speak of to anyone. She told me that the Bible had become her constant solace while on her bed of pain. "I hunted up," she said, "for the first time, the text I had so often heard, 'wives, submit yourselves unto your own husbands,' and what was my great surprise to further read,

'husbands, love your wives, even as Christ also loved the church, and gave Himself for it.' All my suffering had come from the partial application of this text. This revealed the cause of the inner rebellion of my soul against an enslaved motherhood, and why abhorrence and hatred had supplanted my love for my husband. Sister, you are strong. Tell others of my years in hell and the reason, and may God's love help you to save others from my fate!"

An Old, Old Story

It is with a shrinking and a heavy heart that I take up this task. Were such cases infrequent I would remain silent, but I speak from a larger experience and because of the unbelievable hundreds who have come to me in like sorrow and pain, the victims of this same terrible wrong. Out of this experience, I am impelled to say that there has been no other one cause so responsible for misery and hopelessness. Because of its awful prevalence I am constrained to speak to save others from blindly entering into a like fate and as blindly submitting to it.

Womanhood Enslaved

"Wives, submit yourselves unto your own husbands," is the Devil's favorite text for blighting love, robbing chil-

dren of their rightful inheritance, despoiling homes, debasing men, debauching women, and crowding the divorce courts. I could cite incident after incident too terrible to tell of the consequences of this crime of womanhood enslaved because of obedience to "marital rights." The witnesses are everywhere. Students of crime know that children born of enslaved mothers quickly become slaves of their own passions and easily yield to the evil designs of others. Walk through any one of our large hospitals and see the faces of the suffering women and puny children; visit the insane wards and note the broken-down mothers and raving fathers; go to the institutions for the feeble-minded and look in sorrow upon the blighted, distorted weaklings; and know that a large per cent. are the direct result of this crime of ignorance.

The Crime of Christendom Inward rebellion and outward obedience to the Devil's version of this text is responsible for the crime of crimes —the destruction, or the attempted destruction of the unwelcome child. The awfulness of this would be too terrible for discussion were it not that some may not know that life has its inception at the very first moment of concep-

tion. Those who practice abortion are murderers in the sight of God and of all human law, and they will have to render an account for breaking the commandment, "Thou shalt not kill."

Increase of Suicide, Murder and Insanity

This practice is responsible for the alarming increase of suicide and murder. Parents of unwelcome children, whose lives they have tried to destroy, need not be surprised if their offspring manifest criminal tendencies. This is part of the toll these parents must pay for their crime; the balance is collected as a more direct and personal claim. Ask your physician the number of wives that annually find their way to the madhouse as the direct result of this crime of crimes.

The Unchanging Laws of God

God's laws are eternal. You can not break them; they break you! Unchanged through the ages has been the fulfillment of Jehovah's words: "I am that I am. I visit the iniquity of the fathers upon the children unto the third and the fourth generation of them that hate me, and show mercy unto thousands of them that love me and keep my commandments."

What Is Civilization? *Better parents* — not iniquitous ones! Not only good children, but a superior race. For, as Havelock Ellis says, "Divine force works through us. * * * Reckless abandonment to the impulse of the moment may seem beautiful to some persons, but it is not civilization. We possess the power, if we will, deliberately and consciously to create a new race, to mould the world of the future. * * * It is in our power not only to generate life, but, if we will, to regenerate life."

Love Is the Answer "How?" The all important thing is that there *must* be, between husband and wife, a clean, pure, strong, unselfish devotion that will give to children a heritage of love.

The Greatest Thing in the World The love of parents for each other is the greatest thing the parents can give the coming child. You may give education, wealth, prominence, and position, but if love is omitted you cheat your child out of its greatest and most valuable heritage. Let me repeat what I have said before: endow your child with your love, and the better elements of each parent are emphasized in the child,

and the undesirable qualities of each are diminished. A child of love—of genuine love, not mere sex attraction—is a well-born child. To be well born is the greatest gift within the power of parenthood. Such a child is a blessing to his parents, to his generation, and to himself. I have studied the family record and prenatal conditions of thousands of criminals. The more I have studied, the stronger has grown my conviction that the well-born person rarely, if ever, lapses into high crime.

The Call to the Practical Eugenist

We live in an age of intense activity and men and women worth while do things. The practical eugenist has his part with the rest. To him comes the call of a single standard of morals; a marriage eugenically sound, based on all-comprehensive love; a parentage that is considerate, unselfish, patient, truthful, honest, loving; a life that is clean, true to its highest impulses, manifesting love to God and keeping His commandments.

God's Love Made Manifest

Such a love between husband and wife solves all marital problems. Such couples have no need of rules or admoni-

tions from anyone, for they spontaneously keep God's commandments. "Love is the fulfilment of the law." Excess and its consequent disregard for the welfare of unborn children is impossible, for there are no claims to self-rights that wrong another. There are no unwelcome children with inherited lascivious proclivities and tendencies toward vice and crime. Change selfishness to selflessness and the shame of divorce becomes a thing of the past. Recognize God as the source of all love, and all of love's expressions come to represent Him. Pure affection, tender regard and gentle kindness with absolute equality, reign in the home; life is an unspoken prayer, and every association sacred and beautiful.

Love's Vision Realized

Love's dream is no illusion. Sin is the illusion. Sin only can destroy life's earthly paradise. Love's vision is but an imperfect foreshadowing of the peace and happiness and abiding joy of the well-mated man and woman. Paradise lost by sin is regained when the love upon which God puts His sanction supplants excess, and is recognized and accepted as the law of life.

A FINE TYPE OF YOUNG WOMANHOOD

MRS. ELIZABETH BOUTWELL AND SON

The fascinating, inspirational talks to young women, "When My Knight Comes Riding," which makes up the closing chapters of this division, were written by Mrs. Boutwell, whose splendid likeness is given above.

CHAPTER LXXVII

THE LURE OF THE ROAD

Facing Life's Biggest Problem

The light is out and the fire is low, just low enough to send little flickering lights over the faces of the girls gathered about my big chair on the floor. You are there close up beside me, so close that sometimes your arm rests on my knee and your serious eyes look up at me with all the fine idealism that is in your heart. Will you forget for awhile the girls around you, and just you and I face alone the biggest problem, the most tremendous force, the greatest power that is in your life? Before the revelation you and I will stand with wonder and awe; we are facing it now with reverence in our hearts, and the sweet, pure faith that God was very wise in His plan for life and living.

Do you remember the scientist who called his men together to perform an experiment and began with prayer, saying:

"Gentlemen, we are about to ask God a question"?

God can be asked no deeper question than the one we are asking tonight, for we are going to put our fingers on the throbbing heart of life and feel its very pulse beats. So dear little friend with questioning eyes, will you ask that God may give you understanding while we talk together?

Life a Twisting Highway

I like to think of life as a twisting, turning highway that runs on and on ahead of us, don't you? There is so much about a road that is just like life. It stretches on ahead without stopping; it passes inviting, shady nooks and hot, barren plains; many people are traveling over it, some rich, some poor, some who totter with age, others who press forward with abounding youth; there are uphills and down hills; treacherous bridges and turbulent streams that tumble across the road; some of the while it goes through the sunshine, and often through the shadows; sometimes it branches in a most perplexing way, and perhaps the signposts help us and perhaps they don't; but always and always the road is winding and turning, and just around the bend ahead lie unseen beauties and unknown possibilities.

The Lure of the Road

Haven't you felt it, that lure of the road? How it draws one on and on, and irresistibly invites one just around the bend ahead. You have been on a railroad train that was rushing across the country, and a pleasant road wandered along beside you for awhile. You enjoyed that road, wishing perhaps that you might gather the flowers that grew beside it. Then it turned from the track, wandered away past the red schoolhouse, rounded the hill in the distance and disappeared. And while the train went on, you closed your eyes and followed the road around the hill, didn't you? You felt it tugging at you, the lure of the road.

I have a water color of Wallace Nutting that hangs on my wall, and some day I am going to step right through the frame and wander off into that picture, I know. It isn't the apple tree with its wealth of bloom that attracts one, nor the moss-covered boulder beneath it. It is the irresistible road that disappears into a clump of trees, and leaves one longing to follow. The lure of the road,—it gets you every time.

The Lure of Life

Tonight you and I are turning from the paths that have tugged at our hearts to the great Highway of Life

thronged with many, many people. It is a wonderful road that climbs and dips and shimmers away in the distance; and the lure of the road becomes the Lure of Life, fil'ing you with such an eager desire to follow to the rim of the world that it becomes an ache in your heart.

Oh, haven't you felt it when the sunshine wakened you on a golden Spring morning, and you heard a bluebird singing close by your window? When you pressed your face into that fragrant mass of violets and knew that God had touched the world into life again? When John told you last night that he had had a better time at the party than any other in his whole life, and you knew he had spent most of his time with you?

Have you ever had this experience, little Traveler, and wondered at the force of the thing within you? You were bidding John good-night, when unexpectedly he said, "I think you're the finest girl I ever knew."

The Sex Awakening

Later on, up in your room, you sat curled up in your big chair going over and over the memory of it, thrilling at the words and the look on his face when he said it, wondering at the tumult in your heart

and the beating of your pulses. You didn't like John particularly. His ears were too big and he bit his finger nails. Why should you feel like this just because he said those earnest words to you?

Little did you realize, and neither did John, that somehow that night the great God-given force within you, the life force, the creative force, the sex force, had been stirred, and you were feeling its first response. It left you quivering with its joy and its power, and for days, perhaps, you were gripped by it.

This is a powerful energy that lies in one small human body like yours, capable of marvelous achievements if you become its master. But, oh, little Traveler, you need to know it well, to understand its values and its possibilities or it may sweep you beyond yourself. The Lure of the Road, the call of life, is the most precious possession you have, and it is the most dangerous one.

CHAPTER LXXVIII

RISKS OF THE ROAD

Margaret's Problem

Some problems in a girl's life are particularly hard to put into words. Especially questions that concern her relations with boys. Haven't you found that so? Because I believe that, I sorted out from my file a letter from a dear little girl in a distant city, and brought it with me tonight, for in it she has stated your problem, I believe, just as you would state it if you were writing to me. So if you will stir up the fire for a little more light, I know Margaret would be glad to have me share her letter with you.

"Will you please forgive my coming to you just like this? But I just must have help, and I know that you'll give it to me.

Her First Mistake

"You see it happened just this way. Esther gave a party last Friday night and Hugh took me. You remember Hugh, don't you? He's been going with me all winter, and I thought he liked me a lot. I know I like him—oh—an awful lot. We

had a good time at the party, but I thought he was with Aleen more than with me. They ate refreshments together out under the trees, away from the rest of us, and when we were putting on our wraps to go home, Aleen told me some of the nice things he said to her.

"On the way home I just couldn't talk much; I think I must have felt badly about the way he acted, and of course that was silly. Hugh noticed it because he began to say nice things, and tried to put his arm around me. That was the first time he had ever tried that and of course I wouldn't let him.

"It was awfully late when we got home, but we sat down on the front steps for awhile, and Hugh tried to put his arm around me again. At first I wouldn't let him, but after awhile—oh, I'm ashamed to write it—I did. But that wasn't the worst. Pretty soon he stooped over and kissed me. I just sat still and didn't say a word, and then,—he kissed me again.

"Oh, how I loathed myself the next morning, and have ever since. I haven't seen Hugh or heard from him, and I wouldn't know how to face him if he should come back. I'm just sick about it. Why did he do it, and

what made me let him do it? Why did I want him to that night and hate myself the next day for it? I don't understand these things and I'm sick about it all. Won't you please help me"?

First Line of Defense Broken

Do you see how nearly Margaret's problem is yours, the same eternal question as you both face dawning womanhood? I'm glad you didn't smile as I read that letter, for Margaret is struggling with a tremendously big situation and I should have felt as though you had not understood if you had smiled. It is your problem, too, and you have faced no fact as serious as this along the way so far. Your womanhood is in the making, and as you meet and solve your perplexities you will make your womanhood sweet and beautiful, or cramped and disappointing.

Do you remember in the first days of the war when the German hordes swept over France and were drawing close to Paris? How the world held its breath as wave after wave beat against the first line of defense that surrounded Paris fifty miles out from the city. There were other lines of forts between that first one and Paris, but if it went down, why would not the others follow? The safety of

Paris, the safety of France, the safety of the world depended upon that first line of defense. So while the enemy battered and the world looked on in an anguish of uncertainty, the French Blue Devils, with prayers in their hearts and sobs in their throats and the cry "They shall not pass" on their lips, beat back the Huns, and saved the world for democracy.

Citadel of Pure Womanhood Endangered

Within your heart is a citadel more sacred than Paris—the citadel of Pure Womanhood. Enemies are constantly laying siege to it, and you are its sole defender. Sometimes the enemies come in the guise of friends and you do not recognize them; sometimes they lay open siege to the citadel; perhaps they come single-handed or perhaps they attack in throngs; maybe you overcome them easily or maybe you have a fierce struggle. But always the enemy batters against the first line of defense that surrounds the citadel of Pure Womanhood, and there lies your safety or your danger. Once let that go down, and it is easier for the next one to fall. But if it stands impregnable, that lovely, winsome womanhood will grow sweeter and stronger, getting ready

to throw the gates open wide to your gallant Knight when he comes riding.

That was Margaret's first mistake. Her sweet, maidenly reserve, which was her first line of defense, wavered and went down before the attack. It had stood invincibly before this. Her boy friends all agreed that Margaret was a brick. You see, she had a good many enemies with which to contend all at once. Jealousy of Aleen first attacked her, coupled with a fear that she was losing her charm for Hugh. Then came her desire to hold him at any cost, to give him what he wanted. Strongest of all came Hugh's attack. She thought that she herself wanted above all things else in life right then just exactly what Hugh wanted. So down came her first line of defense. She let him put his arm around her. Then her second line went down. He kissed her.

The next day she "loathed herself." Somehow she felt a sense of defeat and shame. Her defense was gone, and it would be hard, oh, so hard, to build it up again. But fortunately, Hugh never came back again.

All girls are not as fortunate as Margaret in this respect. More often the enemy returns,

and caresses and kisses used without the sacredness of love, become cheapened and defiled. The lovely freshness of her womanhood is worn away and her inherent charm and sweetness is lessened.

A Fortunate Escape

You have seen a freshly gathered rose bud slowly unfolding, filling all the air with its fragrance and charming with its beauty. Some of its soft petals were closed about its fragrant heart. Have you ever seen a ruthless hand reach out and play with the petals, fingering them and pressing them, even though not one was destroyed. The next morning you could see all the finger marks on the creamy surface. Though the rose still stood erect and jaunty on its stem, it carried blackened and marred petals that made a lover of beautiful roses turn from it to an untouched bud.

Those fingers could have torn away the petals that protected the heart of the rose, and its fragrance and beauty would have vanished, for it would have wilted on its stem. Then the very heart, the citadel of Pure Womanhood, would have been destroyed. But rarely does that experience come to a girl like you.

We are talking about the things that do happen to girls like you every day.

The first line of defense and the outer petals of the rose are just alike. It goes down—they turn black. The girl who has been handled, whose fresh daintiness and sweetness has been fingered, can never be quite the same again. Her wholesomeness and beauty of spirit has been marred. Oh, dear little Traveler, the risks of the road are many. Guard well those first unfolding petals of your womanhood, watch carefully that first line of defense, and all will be well.

Hold Citadel Until He Comes

When your Knight comes riding in all his splendor, will he find a fresh, unfolding bud, guarded well for his coming? You alone can answer the question to him. Oh, why not save the first things, the first embrace, the first kiss, for the man to whom they will mean so much? Have you ever thought what it will mean to him, to the man who has fought so valiantly for clean manhood, to have you stand some day with your hands in his and your eyes looking straight into his eyes, and tell him that you have come through the struggle victorious? That his arms were the first to hold you, that

his lips were the first to touch yours? You will see shining back at you through his eyes from the depths of his soul a radiant joy, a tender reverence, a pride and confidence that will thrill you through and through, and make you gloriously glad that you paid the price.

Comrade or Plaything—Which?

A man has one of two attitudes towards every girl with whom he goes. In the first place he may regard her as his comrade. There is no sweeter attitude than this. He honors her as an equal with him. They play together and read together, tramp together, "bat" together, enter into deep and beautiful realms of friendship together. When he reads a beautiful poem he wants to share it with her; a glorious sunset or a symphony concert makes him wish for her; he tucks a funny story away in the corner of his mind that he might tell it to her; he is not afraid to reveal his deepest thoughts to her because he is sure of her understanding; he takes her with him one day to the circus, and the next evening to hear the Messiah sung. That's what it means to be the comrade of a man. There is no relation more worth while in the world except the one of life comradeship—and the latter is based on the former. Some day your Knight will ask you to be his

Comrade of the Road, and he can call you nothing more sacred than that.

On the other hand, a man may have the second attitude toward you, that of regarding you as a plaything. Plaything is an ugly word, but there is no other that describes that attitude of his so well. The man who puts his hands on you, who wants to spend his evenings with his arm around you, is playing with you, isn't he? He enjoys touching you, "fingering" you, as a man might enjoy the feeling of a rose petal in his fingers. It gives him physical pleasure, and that is what he wants. Perhaps unconsciously on his part, but none the less surely, he regards you as his plaything. He does not see beyond the physical to the depths of your mind, to the beauty of your spirit, to the sweetness of your companionship that he might have. He is satisfied to play with you.

Oh, dear, dear girl, with all the beauty of your unfolding womanhood, how can you sell that precious birthright of yours, the privilege of being some man's comrade, just to be the plaything of a lesser man?

The risks of the road are many. The Lady must be true to the steel as well as her Knight.

Her birthright must be fought for—but what a reward is hers.

False Standards

"I loathe Richard," announced Hazel. She was perched on the table nibbling chocolates and swinging her feet. Upon being questioned as to the reason for this aversion she explained:

"I can't stand the way his neck runs up into his hair."

"Why, Hazel," said Florence, "I think he has a handsome neck. Besides, what's a neck compared to ears like Jack's. They fairly flap in the breezes."

"I don't care," answered Hazel. "I hate the back of Richard's neck. And his finger nails aren't a bit good looking."

Dear me, dear me! Two fine eighteen year-old boys being utterly discredited by two lovely seventeen year-old girls because of the way one's neck ran up into his hair, and because of the way the other's ears were fastened to his head, to say nothing of finger nails.

Were the girls wrong in judging by those little things, or were they right? Had they been fair to the men or had they used false standards of judgment?

About ten years ago a young man attended one of our state universities. He was a poor young man and was working his way through school. Part of his work was washing dishes at the university dining hall, and sometimes the water splashed onto his clothes in spite of the apron he wore, and his cuffs were just a little bit frayed. He was a leader among men and was elected to some of their highest offices. But the girls judged him by his frayed cuffs and the evidences of his work.

He was going into the library one day just ahead of a group of chattering girls. He stood back, holding open the heavy door for them. Some of them giggled as they passed him, some of them turned aside, none of them thanked him. After several similar rebuffs, the young man never again attempted any civilities with the young ladies. These experiences occurred when he was a freshman. After he had won recognition in the university he might have had his choice of any of them, but he had had enough.

Today he is an eminent and successful lawyer, respected in his community, a force to be reckoned with in politics. But he holds a university woman in contempt to this day.

That man possessed wonderful qualities of leadership and manliness in his university days. The men recognized those qualities and judged him by them. Some of the friends who are most welcome in his home today are those who discovered his sterling worth then.

He needed a fine girl's friendship in his college days, but they judged him by his cuffs and his lack of polish, and so they missed a splendid companionship, and perhaps the opportunity of marriage with a man who is taking his place in the nation's affairs.

Alfred was another young man who was also working his way through the university. His work consisted in taking care of one of the floors of the Y. M. C. A. In his third week of school, the freshmen were given a stag party by the Y. M. C. A., and in accordance with his duties Alfred was assigned the dishing of the ice cream.

After refreshments were served the eight girls who had been asked to serve were gathered in a merry group around the ice cream freezers, helping themselves. One of them had sat down beside Alfred, and they were laughing and chattering as they ate their ice cream, when the "Y" secretary came along and gave a few low-spoken directions to Alfred

concerning his morning's work. While he was speaking, the girl beside him abruptly rose and joined the others, saying, with a look of consternation on her face:

"Mercy, I didn't know I was sitting with a janitor."

Character Recognized

One of the other girls glanced quickly at Alfred, and knew by the color that dyed his face that he had overheard the cruel remark. Swiftly she went to him, and soon he was laughing in spite of himself at her bright wit and happy humor. The conversation was skilfully led on to those who work their way through school. The girl enthusiastically told him about her brother who had gone through the university in that way and about the different jobs he had held. In a short while she was receiving a glowing account of how Alfred had obtained this position, and she smiled at his regained ease and assurance.

That was the beginning of a friendship that grew deeper throughout their college days, and finally ripened into love. Today they are very happy, she in her lovely home, he a prominent journalist in one of our large cities.

Incidentally, the girl who was afraid to sit

by a janitor has since married a man of apparent polish whose only source of income is a small restaurant across from the Union Station in the same city.

Which girl do you think had the right standards of judgment?

I want to give one more illustration that came under my observation. You prefer facts, I am sure, to generalities. A young farmer who cared very little for farming and had other possibilities in him, became interested in the new school teacher. She was a girl just out of high school, but she recognized those latent possibilities in spite of his evident crudities and awkwardness. Gradually, from their companionship came an inspiration to the young man. He went away to school, and finally entered a medical college. Several years after his graduation, when a flattering recognition of merit had come to him, his letter to his old friend closed with this sentence:

"If it be, as you say, that God never intended us to be life partners, nevertheless I shall always thank Him for bringing you into my life. You have made me what I am."

Qualities That Count

Have you ever seen the gentian bud just before the flower unfolds? The unattractive appearance gives no suspicion of the beauty folded tightly within. If you were someone who did not understand and love flowers, you would pass the buds by on the roadside and gather very inferior blossoms. Of course, the inferior flowers would be prettier than the fast-closed gentian buds right at the time. But if you knew what was down in the hearts of those buds, if you watched over them while the warm winds and cool moisture urged them into flowers, you would be rewarded by tiny fragrant cups of blue beauty.

I wonder if our boy friends are not a good deal like the gentian buds. They are both in the developing period of their lives, and perhaps the beauty in them is hard to see, unless you understand human nature as well as flowers. They may very easily be judged by the unattractive exterior, by frayed cuffs, by necks that run up into hair peculiarly, and ears that flap, and finger nails that aren't good looking. Some may be worthless buds that will develop into worthless flowers, but some may need patient and sympathetic insight

while they grow. Perhaps your friendship may bring the necessary sunshine to make that individuality expand and grow.

Oh, dear little Traveler, so much more is necessary in your Knight than a perfect exterior. Your life-long happiness with him is not going to depend upon his hair or his ears, but very much upon his kindliness and his devotion, his steadfastness, his sense of honor, his unselfishness, his business ability. Why not learn to judge him by these qualities that really count, rather than by finger nails and frayed cuffs.

Of course, if his finger nails are habitually untidy, and his cuffs indicate an inability to get beyond the frayed stage, that is a different story. But in that case you are judging untidiness and lack of business ability rather than external appearances. Honest poverty is often a stage that must be struggled through before the heights are attained.

Unselfishness

Watch your Knight for unselfishness. I do not mean the gifts that he may lavish upon you. Far from that. Sometimes that is a form of selfishness on the part of a man. It makes him feel magnanimous and takes the place of the little personal

attentions that he might grant you. But I do mean the evidences that he is considering you before himself; the quick catching of your viewpoint, the willing yielding to your desires, all the dear considerations. You will want unselfishness in your Knight because, of course, you yourself possess it, and nothing makes for happiness in a home quite so much as two unselfish people vieing with each other in an attempt to each outdo the other in unselfishness.

An old test is given for discovering this quality at its source. You have heard of it before, I am sure, but its age has established it as almost unfailing in accuracy. Watch a young man's treatment of his mother. If he offers her a beautiful companionship you may be sure that he will do the same to you, if you are worthy. His mother stands for all womanhood in his home to him, and he will not change his nature after marriage. Mothers are splendid barometers for a son's attitude toward woman.

Sense of Honor

You want this Knight of yours to have a strong sense of honor. He takes pride in his record of not cribbing in

his studies, not cheating in his examinations. He takes pride in giving his employer full time and honest work. Bye and bye, when he has chosen you for his Lady, he will be fair with you, guided by this sense of honor, and he will have the confidence of all men with whom he comes in contact in business dealings. You can help him here very much if you will. Show him your pride in him for these very evidences of his sense of honor, discourage any false boastfulness he may show for "getting ahead" of his employer or his teacher, and some day, whether you reap the benefits or not, you will have the satisfaction of knowing that you helped a Knight enter the lists better equipped than he would otherwise have been.

Purity of Heart

Demand above all else, little Traveler, that your Knight come to you as clean and pure as you go to him. The road you ride together towards the Kingdom of Heart's Desire can only be one of misery and degradation if it is otherwise. Your faith in him would go if he were not worthy of your trust, and no home can stand without faith. You can judge him by his actions and his words. If he has reverence enough for

womanhood to keep his hands off of you, if he in no way attempts familiarities, if, after engagement, his caresses and kisses are reverent and tender and beautiful, and if your brother and father are willing to vouch for him, he is very likely worthy of your trust. Of course, there may be instances when there would be slightly extenuating circumstances. You yourself might be to blame. But you can know the purity of his heart if you are honest in your seeking.

Strength of Character

All true Knights have a King to whom they owe allegiance. Only by devotion to the highest do they attain that strength and beauty of character that is the height of all worthy Knights' ambitions. The King has sent a clarion call ringing out over the world today. He needs the bravest Knights in His service, that true democracy may come to all mankind, the Kingdom of Friendly Men, the Kingdom of God. You want your Knight listed in that service, giving the strength of his pure manhood that brotherly love may abound throughout the world.

A worthy Knight is this whom you have chosen,—strong, tender, valiant. Somewhere

in the world he is making his struggle for clean manhood for your sake. Oh, how worth while is any price that you may pay to be worthy of this Knight of Invincible Strength.

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten
Because my heart is pure."

CHAPTER LXXIX

HIS LADY

Qualities That Attract A group of girls very similar to this was once upon a time gathered around a fireplace, discussing the kind of a girl a man wants to marry. The argument waxed long and earnest. Every girl had an opinion and expressed it emphatically. We had ideal brides ranged before our vision from the baby-doll type to the efficient kitchen mechanic, when we were suddenly confronted with the question:

"How do we know? These are just our opinions. Men didn't say so."

Whereupon I went home, and made out a list of as varied types of men as I possibly could, men whom I knew well enough to be sure that they would be absolutely sincere in their answers. The next day this rather startling question was on its way to them:

"What sort of a girl are you looking for? or, What attracted you to the girl who is now your wife"?

Varied and characteristic were the replies that came, and I am giving extracts from them to you, just as they came, straight from honest, sincere hearts.

This one is from an editor:

An All-Round Pal

"Why did I fall in love with Frances? Because she is such an all-round pal I found I couldn't live without her. She can play with me and study with me and fuss with me. Whenever I leave her I always feel a little finer for having been in her company; I can tackle the next day's work with more vim and energy because she has held me to my best the night before. I tell you, a fellow has just got to fall in love with the girl who inspires him to keep clean and true to the highest type of manhood. He can't help it."

This one comes from a lumberman:

Untouched by Other Men

"You remember the old golf links up at school. Well, right there I fell for Hazel. I hadn't thought about her in that way at all before. I knew I was happy to be with her, but I thought she was just an ordinary girl, until that night. We strolled out to the golf links, and I had been rather 'officious' as she said, trying to hold her hand

several times. When we reached the links we sat down under a tree and I tried to put my arm around her. Then she turned on me and this is what she said:

"'Dick, it's awfully hard for a girl to come through all these things and reach the man she's going to marry absolutely untouched. But that's what I'm trying to do. I believe he's somewhere in the world, and I want to save everything for him.'

"She said a whole lot more, but before she was through I had made up my mind that if I could possibly attain to her ideals, I was going to be that man. I didn't know there were girls like her loose in the world."

From a business man:

Understanding

"I want a girl who understands. I don't care if she's as homely as a crow, without a single accomplishment, if she has the beautiful, womanly art of sympathy. If she can meet me in all situations with understanding in her heart, I'll be satisfied. When I'm tired and depressed, when I'm hot on the trail of a new business quest, when a big ideal stirs and uplifts me, I want to be able to turn to my wife and find her understanding. There

are women like that I know, because my mother was one."

A Y. M. C. A. Secretary wrote this:

Radiance from Within

"I want her to have the radiance that comes from within. A pure and loving heart shines out through a girl's eyes and makes her truly attractive. She must be high principled, and untouched by other men. That, I believe, is the primary attraction when a man is looking for a girl to marry. I am not asking more of her than I am willing to give myself, and I know the price we both must pay to be able to meet that requirement. A clean man demands purity of heart and mind in the girl he wants to marry."

A farmer's opinion:

Square and Honest

"I knew she was the finest comrade a fellow could possibly have. I liked her because she was square and honest with me, and played fair. She could give me her hand just like another man and look me straight in the eye. I knew I began looking to the next date as soon as I left her, but I didn't know I loved her until I saw her with a baby in her arms. Then all her tender womanhood shone in her eyes, and I saw the depths of her spirit."

This was written by a lawyer:

Charming Domesticity

"I think I fell in love with June because of her charming domesticity. She was so lovable as she flitted about her home, helping her mother with the meals, entertaining her younger sister, and being such an attractive 'daughter in the home' that I began to covet her charm and unselfishness and grace for a home of our own. Then in addition, she was such an all-round good pal, and a genuine good sport. Nothing could down her. She was ready to laugh at the worst situations."

A stenographer said:

Purity and Fragrance

"Esther's naiveness is what first attracted me. She is like a white woodland flower, all purity and fragrance."

This is a physician's opinion:

Vision and Love

"I want my wife to be a woman of big vision. I want her to love folks and God so intently that she will be lifted above the petty, irritating rounds of daily life. There's such a lot to be done in the world that we need big-hearted women in our homes."

From a clerk:

Poise, Charm and Grace

"Pretty? Not necessarily. But good looking, if you can catch the distinction. Poise and charm and grace would perhaps fit her better. I'm not asking for adoration, but I want her to marry me for nothing but love. And she must come to me fresh and sweet; I don't want the scrap heap of other men's affections. I'm still looking for her, confident that some day I'll find her."

Another physician wrote this letter:

Ideals of Love—Service, Sacrifice and Purity

"I had a yardstick once, by which I measured all the girls I ever knew. It was a prodigious yardstick and covered all the virtues that a fine, all-round girl ought to possess. Sometimes the girls measured up, and sometimes they fell short. So I had to modify the yardstick, for I loved none of them. Finally my yardstick was simplified to the one big requirement that I love her. And when I at last found the girl who so wonderfully measured up, I realized why we had been drawn to each other from all the rest.

"During the previous years of our lives we had been building up our ideals and molding our lives according to them,—ideals of love

and service, of sacrifice and purity. Perhaps the other girls fell down on some of these ideals, though they appeared to fit the former yardstick perfectly. Anyhow, I firmly believe it was similarity of ideals, unspoken though many of them were, that made us find each other. Out of the maze of life we drifted together just as surely as a magnet attracts steel. We couldn't have missed each other."

When the last letter had come in, we had another fireside hour, and you should have seen the girls pouring over those letters. They were analyzed and criticized and profoundly studied, until one girl laughingly remarked:

"You'd think we were all out after a man, wouldn't you"?

"No," answered another girl, "we're out after the girl that a man is after."

We have her pretty well defined for us in these letters, havent' we? And she is not beyond the reach of any girl, provided that girl is intelligent, persevering, and has a loving heart.

Beauty Not Essential Do you realize that none of these men has required that his ideal girl be pretty? She must have the beautiful spirit that shines out in her eyes, she must,

above all else, be a good pal, ready to share fortune and disaster with the same serenity, she must be untouched by other men, she must be helpful and loving in her mother's home, she must have the love of little children in her heart, she must love him truly, be a woman of big vision, and have high ideals of love and service, of sacrifice and purity.

Truly a worthy Lady to ride with the Knight of Invincible Strength toward the Land of Heart's Desire. Might we not appropriately call this maiden of men's dreams the Lady of the Pure Heart?

CHAPTER LXXX

COURTESY OF THE ROAD

The train was scheduled to arrive at W—— at 12:45 midnight. In the parlor car sat a young girl, absorbed in a magazine. She was attractive looking, tastefully and inconspicuously dressed, and utterly oblivious of her surroundings. The only other occupant of the car was a young man in the chair opposite her. He had been watching the girl for quite a while, hoping to catch her eye, but she seemed entirely satisfied with her magazine. Her destination was W——, as was also his, and they were just a little over an hour's ride away. He sauntered up and down the car, but she paid no heed to him. Finally he seated himself in the chair beside her. Still no response. Then he reached over and drew the magazine from her hands.

Astonishment shone for an instant in the girl's eyes. Then she quietly slipped into another chair and swung it away from him. In an instant he was beside her again. Annoyed she pressed the button that called the porter

The young man laughed and said: "That won't work."

An Ugly Situation

And she realized that the porter had been tipped off. An ugly situation confronted her, so she determined to meet it the best she could. He began an enthusiastic conversation into which she entered with quiet and pleasant dignity. He told her all about himself, where he lived, where he was going, what he was doing, and followed the information with questions concerning herself. She told him she was engaged in Y. W. C. A. work, and was just returning from a missionary conference. Quite undismayed by this information the young man went on talking, until the expected happened. They had not traveled many miles before he had made an ugly proposition.

White to the lips the girl turned from him, determined not to lower herself by a single word in reply. But the thought suddenly flashed across her mind: "Suppose this were a sixteen year-old girl in my place. Would she be flattered? Would she be dazed? Could she take care of herself"?

Then she turned on him with all the blazing fury of her young womanhood, and before

the onslaught of her righteous anger, a dull red color dyed his face, and he stirred uncomfortably. At last her burning words roused him to anger, and he began to fling back his defense.

"Women are all alike," he said bitterly. "The only reason you turned me down is because there's some other man. There isn't any double standard. It's all the same, and it's man's standard. There aren't any good women in the world."

This he repeated over and over again, until the fact penetrated through the girl's anger that his bitterness was directed against the very statement he was making rather than against her, and the fact that he meant it and believed it.

Finally the story came out, the age-old story of wrong and reckoning. He had loved a girl once, when he was a very young man back in a country town. He was the clerk at Martin's Dry Goods Emporium, and the girl was the yellow-haired cashier. They were engaged to be married, but—he found that she had been only playing with him, that she wasn't the kind of girl he'd dreamed she was, in fact she wasn't very much of anything that was

worth while. Because he had made her his ideal of all that was fair in womanhood, the beauty and sacredness of all womanhood crashed down about his head that day, and he knew in his heart that there were no good women.

Arrived at W——, he apologized a little sullenly to the girl for what he had said, and they went their way, she into one cab, he into another.

Wreckage Result of Thoughtlessness

On the homeward ride the girl sat with her face in her hands, her heart burning with shame and anger. Not because of what had happened to her tonight, but because back in the years somewhere another girl, one of her own sex, had made this man what he was tonight. How many girls, she wondered, had been seared by the touch of this man's life since then, or rather, by the touch of that other girl's life? It was incomprehensible that a thoughtless girl should have produced all this wreckage, but it was true. A pretty, shallow, fluffy-haired girl had done this. And she herself, and all other women, must share with this girl the judgment that had been passed upon her.

Courtesy Vital

Courtesy is an almost forgotten word in these days of grinding, pressing industry. But oh, what a beautiful quality it is. Even the sound of the word has a gracious tone, and it seems to carry a fragrance with it. Courtesy is the precious oil that lubricates the machinery of life, and makes living smooth and without friction in all its relationships. But nowhere is it so vital as in the relationship of a young man and a young woman. Very much is at stake in that combination, the possibilities of happiness or heartache. And we need gentle old-fashioned courtesy, the kind consideration of that boy friend of yours, no matter what it may cost you.

In the olden days courtesy was one of the first qualities required in a Knight. Part of the vow of the Knights of King Arthur's Round Table was—

> "To love one maiden only, cleave to her,
> And worship her by years of noble deeds
> Until he won her."

But the ladies of those olden days gave courtesy for courtesy, graciousness for graciousness, until they earned that worship of years of noble deeds. I wonder if we girls of the enlightened twentieth century can not

learn a little of the art of being worthy of that kind of worship.

Lit a Fire That Burned Out a Heart

If the thoughtless little cashier back in Martin's Dry Goods Emporium had had the gentle grace of courtesy in her heart, there would have been no bitter young man on the train bound for W——; the quiet girl, traveling alone, would not have been accosted, and nobody knows how many other girls might have been happier today. But the moment's fun meant more to her than the young man's heart. The little town was dull, and he "showed her a better time" than anybody else. Nor was it just his comradeship she wanted. She became engaged to him, and went far along the pathway with him. The endearments that were so sacred to him were sought by her only for the physical pleasure they afforded her, and then when other paths offered her more, she gaily went her way, leaving him disillusioned and bitter.

The story would have been quite different if she had truly thought she loved him, and after her engagement discovered her mistake. Sometimes a weak girl who does not know her own heart and mind will do that sort of thing. To break away even at the last moment is far

better than to enter a loveless marriage, though a great deal of heart-breaking damage is done by that indecision.

But the little cashier had revealed to the young man just what her motive was, in all its crudity, and apparently there were no extenuating circumstances. She had thought to have a summer of fun, and she had lit a fire that burned out a heart.

Heart to Heart Talk

"May I see you alone for just a minute"? asked a girl at a Y. W. C. A. summer conference of one of the secretaries. The only place they could find to be alone for "just a minute" was the clean-clothes closet, but it possessed a clothes hamper to sit on and a window. The secretary seated herself on the hamper, the girl on the floor, and immediately plunged into her problems, as girls at a summer conference will.

"There's a young man back at home," she began. How interesting that sounded. The secretary found herself being very glad that there was a young man back at home.

"He comes to see me or takes me to places two and three times a week. He does all sorts of nice things for me. He's an awfully nice

man, the president of our Christian Endeavor Society, that kind, you know."

She hesitated a moment, picking at a loose reed in the hamper, then went bravely on.

"I know I care more for him than anybody else in the whole world, and I think he cares for me. We've been going together for two years, but we aren't really engaged. He—he's never told me that he cares. But I know he does. I can see it in every little act of his. What I wanted to ask you about was this."

Her head went down while she finished her story and her face was flushed.

"We've been doing things lately that we never did before. He never used to put his arm around me, but now he does, and he kisses me, too. Sometimes we sit together on the davenport, and his arm is around me most all the time—"

Not Fair with Him

"Oh," interrupted the secretary earnestly, "you aren't playing fair with him. You say you care more for him than anybody else in all the world, but you don't know what you're doing to him when you allow those liberties. You're hurting him, and you're robbing him."

She took the girl's suddenly trembling hands in hers and continued more gently:

"My dear, you love this friend of yours, I know you do. You would endure suffering to save him from harm. Here is where your trouble lies—you know absolutely nothing about the fundamental facts of life concerning himself and yourself. I am going to leave you entirely out of the question now, and, if I may, I want to tell you a few physical facts about the effects of indiscriminate, so-called spooning upon a young man. Can you face this revelation in the right spirit, dear, with your big love in your heart to help you to be reverent and thoughtful? Face these facts squarely, accept them at their full value, so that they may become a part of your attitude in the future, then put them away in your mind where they can not be dwelt upon, for you want no morbidity in your relation to that friend of yours."

Very reverently the secretary told her some of the facts that you and I have discussed together; the difference between being a man's comrade and his plaything, the need of conventions. Then she said:

"Now you and I are going farther along the way into a holy place. I always feel when

we are touching upon the wonderful revelations of sex knowledge, that we are drawing close to God himself. He knows all things, and he wants us to know the truth concerning life. The more we learn of His infinitely wise way of creating life the nearer we approach Him, and the more does He hold us responsible for our disposition of that knowledge.

"You know," continued the secretary in her straight-forward way, "that when a man puts his arm around you, you feel a pleasurable thrill. When he kisses you that sensation is intensified. The man is feeling it too, and because he enjoys it he does it again, and you allow the repetition. It means an evening of a certain sort of pleasure to you, and when it is over, that is the end. You snuggle down into bed and drift peacefully off to sleep.

"And what of the man? It is a positive scientific fact that the pleasurable thrill for him is often accompanied by the actual loss of a certain vital fluid. God has provided a very definite use for that vital fluid. It goes to make up the substance that feeds a man's brain, giving him that particular mental keenness that makes new enterprises and original planning possible. In other words, when not

expended in the procreation of the race, it is used in mental creation. The man who indulges in spooning loses the very substance that he needs to make him mentally keen and qualified to stand an equal chance with other intelligent men.

"Do you see what you are doing to that young man when you let him hold you in his arms without that recognized bond of love between you? Do you see how you are hurting him, though he may even be unconscious of the fact? Perhaps you are giving him a certain sort of pleasure while he is with you, but he is leaving you for a hard fight with himself to get the upper hand; and even if he succeeds he goes to his work the next morning a little duller in mind, a little less fine in body, less fit to stand the chance of that coveted promotion, a little less of a man among men because he has been with you.

Give His Manhood a Chance

"But on the other hand, if you have turned aside his advances, putting the evening upon the beautiful level of companionship, you send the man home to a night of grateful rest, and he goes to his work the following day keenly alert, able to meet opportunities as they come to him, a

more physically and mentally fit man because he has been with a girl who cared and who knew.

"There isn't any question which you would rather do to the man whose friendship you value in the least, is there? You remember what we said about the sex force being so much stronger in a man than in a woman. Then with whom do you think justly lies the decision as to whether there will be any spooning between you? Oh, my dear, you say you love your friend. Then isn't it very evidently up to you to keep him at his highest standard, to give his manhood a chance?

"There is another struggle into which spooning precipitates a man very often, an overwhelming and always an unfair struggle. When he leaves your home, the affair is all over for you, with him it has just begun. He may walk the streets for hours battling with the desire which your caresses have aroused within him. If he masters himself and lies down to sleep, then his imagination may have its way with him when complete relaxation comes. And what is more inevitable than the fact that the girl whom he has just held in his arms is the one who goes all the way

with him in his imaginings? A horrible thought but a brutally true one. Oh, my dear, your self-respect will battle for you here, as well as your sense of justice toward the man."

Woman Holds the Weapon

"Oh, can it be possible that one thoughtless evening will start all this"? asked the girl with startled eyes. "Why it seems so unfair that the man should have so much of the struggle and the girl should get off so easily."

"I wish I had time to tell you a good many of the incidents that I know have occurred," the secretary answered. "I am thinking of a high school boy I knew. He was particularly attracted to a girl who was making clean living hard for him, innocently enough on her part, just because her special form of entertaining seemed to be spooning. After an evening of that sort of amusement he would go home to face the inevitable struggle. Many a night he rose from his bed, switched on the light, and read the night through rather than face his thoughts. Oh, it's unfair, and the woman holds the weapon in this case. Think of all the effort and plans and prayers that have gone into the making of that young man for a clean fine life, and a careless girl makes

these splendid principles totter just because she wants a little fun.

"How fine it would have been if that girl could have come to him in his imaginings, typifying all that was pure and lovely in womanhood, holding him up to his high standards of manhood. Any girl can take her choice."

"Oh, I didn't know, I didn't know," cried the girl. "Thank you a thousand times for telling me. I'm going back"—she rose to her feet, her eyes dark with resolution—"I'm going back to play fair with my friend. I don't care what it costs. Oh, I'm so glad I know."

Love the Most Powerful Force

The next guest in the clean clothes-closet was a shy young girl in bloomers and middy blouse, who began earnestly without sitting down.

"Robert and I are engaged. We're going to be married next fall, and I wondered from what you said if I ever ought to let him kiss me."

The secretary put her arm around the girl before she answered:

"I should like to congratulate Robert upon the dear, conscientious bride that will be his so soon. And dear, I want to tell you a very

beautiful fact about love. Love is the most powerful force in the world, stronger even than the sex force of which we have been speaking. Your only worry need be that you keep those caresses and kisses on the sacred plane where they belong. You have kept them all pure and fresh for Robert, and now you have come into your own. You are approaching your Kingdom, and you are tasting some of its glories."

You too, dear Traveler, upon the highway, know now, and with your knowledge comes your responsibility. You know your Knight in his weakness as well as his strength, and you know the weapons with which you may help him. The courtesy of the road demands a sacrifice of you, but for his sake you will be glad to pay the price.

CHAPTER LXXXI

CODE OF THE ROAD

Conventionalities

"I don't see any sense in conventionalities," declared Margaret, flinging her books onto my desk and herself into a chair.

"There's a glorious rumpus at home because I went on a wienie roast and there wasn't any chaperon, last night. Conventionalities interfere with everything. I have to send the boys home at ten-thirty, and I'm chaperoned to death. Do you believe in all this business? What would you do if you were I?"

"I think I would be very thankful I had such a wise and careful mother," I replied, laughing at her distress.

"Well, you're on mother's side, and maybe I'm wrong," said Margaret, visibly pouting at my answer. Then she turned toward me with a seriousness that would not be denied.

Our Rule of Conduct

"Honestly, what are conventionalities for? The Bible doesn't say anything about them, does it? And that's our

rule of conduct. Do you know, if Jesus Christ had said one word about conventionalities, I'd stake my life on what He said."

We sat down together after that to talk about the Master whom she served, and upon whose opinions she was willing to stake her life.

"You're mistaken, Margaret," I began, "in thinking that Jesus took no stand upon conventionalities. It is true that He never made them the subject of a discourse or a conversation. We have to go deeper than that and look at His conduct as well as His words, to understand His attitude upon the subject.

Spirit of Eternal Youth

"You know, of course, that He had the spirit of eternal youth in His heart, that He liked merrymaking and the joy of friendly gatherings. He was criticized, you remember, because he came eating and drinking, and was called a wine bibber and a glutton. (1) The spirit of brotherliness that was displayed on these occasions was one of the fundamental attributes of the members of His Kingdom. I like to think that He performed his first miracle that He might provide a new means of enjoyment at a wedding celebration. (2) Many of His beautiful

teachings were given at the table, dining with His friends. He loved folks so much He could not stay away from them. When He withdrew into solitude for awhile, He did it that He might find new inspiration and strength for the people who needed Him, and He always came back to them. (3) So any observance of conventionalities on Jesus' part was not done because He was ascetic in any sense of the word, but rather because He knew life and men so well that His actions were the spontaneous result of His knowledge.

Quotations from Shailer Mathews

"A little book called 'The Social Teachings of Jesus,' written by Shailer Mathews, has some information on this subject that I would like to read to you if I may."

From my bookshelf I took a worn little volume and read the following paragraphs to Margaret:

"It is not to magnify trivialities if attention be called to the attitude of Jesus towards the conventionalities of life. It is, of course, possible that a man should be thoroughly good and worthy of respect and yet be totally indifferent to the requirements of society. Many men are today undoubtedly nobly affecting

the life of their communities through their sterling integrity and deep religious feeling who are ignorant or careless of conventionalities. But no cultured man wants a boor as his religious teacher any more than he would accept a filthy saint as his savior. Even John the Baptist was less than the least in the Kingdom of God (Matt. 11:19). And it is nothing more than we should have expected when we find Jesus careful about those matters which indicate the gentleman. Though a poor man, and counting clothes as at best but a secondary good (John 2:1-12) He seems to have been well dressed (Mk. 6:46), and to have followed the ordinary dictates of the Jewish fashions. His sensitiveness to matters of common civility appears in the words forced from Him by the rudeness of a host who allowed conceit to drive out politeness (Matt. 14:23). Indeed it would seem as if the fact that Judas should have betrayed Him by a kiss added bitterness to the cup He was forced to drink.

"These matters are of course of small importance as they stand by themselves, but they gain in significance when they seem to represent an attitude of mind. Conduct is always

less hypocritical than language, and in the case of Jesus it had the added responsibility of serving as an example for His followers. Accordingly, it is doubly necessary in His case to look for the spirit and ideal of which conduct is the expression."

Margaret interrupted at this point.

Margaret's Allegiance

"Please wait till I get a Bible and look up those references," she said. "The one about His clothes and the impolite host."

This she did, while we discussed the position of the rabbis in dictating fashion as well as religion. They decided upon the styles of the garments worn by the Jews, and the order in which they should be put on. Jesus even wore the prescribed tassels on His outer garment.

"Why He cared about those things, didn't He"? Margaret's eyes were thoughtful as she closed the Bible.

"And He knew, of course He knew," she continued. "I suppose He would be careful about chaperons and ten-thirty calling hours, too. I wonder, why?"

"Perhaps because it makes for happier living in His Kingdom of Friendly Men," I

suggested. "He knows that you may not need chaperons and certain calling hours, but that if they were not established facts some of your weaker sisters might be very much hurt."

"And I suppose it's the same spirit that says, 'If meat cause my brother to offend, I will eat no meat while the world stand,' " said Margaret. "Well, anyway, He knew."

What a true Lady of the Pure Heart Margaret was. Unconsciously she had adopted part of the Knight's code as her own:

"To reverence the King as if He were
Their conscience, and their conscience as their King."

She had a King to whom she owed allegiance. It mattered not that His commands were hard to carry out.

"Anyway. He knew."

CHAPTER LXXXII

YOUR RIDING COSTUME

Your Knight Canters By

Milady, as she journeys upon the Great Highway, is clad in a riding costume, and it is beautiful or unattractive, simple or elaborate, flashing or plain, as the case may be. As she rides past the Knights that canter along, she is conscious of their admiring glances. She first flashes upon her Knight's consciousness because of her riding costume, and he is attracted to the lady who is wearing a beautiful costume or an ugly one, simple or elaborate, flashing or plain, according to the manner of man he is.

Therefore, if your Knight's attention is first caught by your costume, you will want to put much time and thought and energy upon it, won't you?

Attracting Opposite Sex, Girl Nature

Does the thought of putting time and energy into anything just to attract the attention of a man sound very bold and brazen to you? But I wonder if it isn't girl nature, after all. And

if it is, why might it not be accepted as a fact, faced honestly, and the best conclusions drawn from it that are possible?

Girls are not alone in their desire to attract the opposite sex. Flowers have done the same thing since the beginning of time. The flashy, showy part of a plant that we call the flower has but one purpose for existence, and that is the attraction of the tiny male germ, which is carried to it in the pollen dust and eventually unites with the female germ, when a new seed is produced. After fertilization is accomplished, the flower drops off, for it has no further use. It was the little plant's riding costume.

Clothes Index to Personality

Perhaps you think this is going to be a dissertation on clothes, but you are very much mistaken. Clothes are merely an indication of your personality. There you have it. Your riding costume is your personality, that word that represents you, and that either attracts or repels a man.

There are undoubtedly ways to attract men, right and wrong, and before we proceed farther we must understand each other.

Do you want to attract a man for his passing admiration and attention, for "what you

can get out of him"? There are certain personalities that do that. Or do you want to be the sort of girl who has less of that sort of attention, but always finds her Knight and her home? Do you want to attract the kind of a man who though lavish perhaps in his gifts and devotion for a while, soon tires and passes on, or if he does marry you, is a listless, half-hearted husband who finds his pleasures apart from you? Or do you want to be able to inspire in a man a deep and abiding love that grows sweeter and stronger as you meet life together? Do you want to attract a man of low ideals and cheap tastes? Or do you want to be the girl for whom a man of high ideals and good taste is looking?

All right, we are agreed. You want a husband, not merely an admirer, and he must have high ideals and love you devotedly. Now, the question is how to attract him rather than the other sort. You have chosen the harder road, little Traveler. It is beset with difficulties all along the way, but when that splendid Knight of yours comes riding, you will agree with me that it was worth the price.

Wealth and Beauty Not Essential

In the first place, be attractive. That, of course, is the essential requisite and it is not beyond any girl of aver-

age ability. You do not need to be pretty; I rather think you stand more of a chance if you are more distinctive looking than just pretty. But you do need to make the most of what you have. Back in every man's mind is a picture of the girl he wants to marry, and she is always radiant with health, vibrant with life and energy. Her cheeks are flushed with the glow of health, and here eyes are starry.

Two young men were standing together in the corridor of a city postoffice. One of them was a confirmed woman hater, the joke of his friends because of his well-known avoidance of women. While they stood talking, an automobile drew up to the curb and a young woman sprang out. She came into the corridor past the men, and they both turned to watch her. The wind had tumbled her hair, and she wore a middy blouse. But she tripped along fairly bubbling over with life. Laughter seemed to be hidden in her shining eyes, her cheeks were flushed, and her lips half parted with the hint of a smile. Every movement radiated health and splendid well being. When she stopped to mail her letter she suggested a bird poised for flight.

"Gee," sighed one of the young men, "what a girl!"

"Yes," answered the confirmed woman hater enthusiastically, "I mean to know her."

Health and Complexion

Watch your health first of all. Good health is an attribute that can not be affected. It must be genuine to count. The very best cosmetic I know for a complexion beautifier is a cool plunge or shower every morning. The shock of the cool water brings the blood tingling to the surface of the body, and the dull, inactive skin is given fresh nourishment. Far better the nourishment from within than from without.

Soft, fluffy hair, well groomed finger nails, white teeth, mean care and attention which you can give them, if you will. Just build up your health, make the most of what you have and forget all about artificial means of producing beauty, which never, never can deceive.

Indefinable Something That Wins

Clothes play a part in your appearance, but I wish you could know how little they really count. Exquisite cleanliness, feminine daintiness, a skill for making clothes and fixing over old ones, and you are a very fortunate girl.

Do you remember the old conundrum: "Why is an attractive girl like a spoon in a cup of tea?"

The answer is: "Because she is in-tea-resting."

Perhaps that is the secret. A girl does not need to be pretty, nor have lovely clothes, nor be blessed with many accomplishments, if only she possesses that indefinable something called charm. You shy little maidens, come out of your corners and practice it. Resolve not to be wall flowers any longer. Forget yourselves and just be yourselves. You must come half way in this business of friendship. What matter if you make a few heart-rending blunders at first. These men are not your Knights and they will do to practice upon. And you will discover some wonderful friendships that in your after life will be counted among your most precious possessions.

> "Come out of your cage, come out of your cage,
> And take your soul on a pilgrimage."

Learn to converse in an interesting way, and perhaps of more importance; learn to listen as though you cared what the other was saying. That is an art that shows a deep interest in folks behind it.

Be Natural In the second place, be natural. I am thinking of a lovely girl who wears out her boy friends by her incessant sparkle. She possesses a good deal of natural wit and uses it on every occasion prodigally. Many a young person of less brilliancy than she feels stupid and slow in her presence, and does not care to repeat the experience of an evening spent in her company. When she is her own natural self she is lovable and charming. I wish her boy friends could know her as she really is.

Many a girl is not natural in her opinions or views, but, unconsciously perhaps, allows them to be influenced by what she believes the young man thinks. You probably know a girl who believes in woman suffrage when talking with women, but never did believe in it when talking with men. There is the girl who scoffs at church and Sunday-school when she is with a young man who does not attend either. She is not quite true and the young man knows it.

Be a Pal—Not a Plaything In the third place, be a pal. Here is where you want to stick closely to the comradeship attitude, never the plaything one. If you really want the man to care

make him keep his hands off of you. Have you ever heard this:

"Isn't it strange that the girl a man cares to kiss he doesn't dare to kiss, and the girl a man dares to kiss he doesn't care to kiss?"

A young man and a girl were sitting side by side on a rustic bench in the soft moonlight shadow of a rose vine. He had known the girl for just a few weeks, and as yet had no thought of marriage, but this evening he had been rather persistent in his determination to put his arm around her. Finally she very quietly told him her ideals, what the keeping of them meant to her, and what she thought friendship between a man and a woman ought to be. Before she had finished he said abruptly, "Gee, I wish you'd quit."

"Why?" she asked, a little hurt.

"Because I'll be wanting to marry you in a minute," he answered.

Play with him, discuss with him, enter into his deeper life. Offer him sympathy and understanding. Be his pal—his comrade. Choose your recreation carefully and wisely. Instead of so many picture shows and dances, at which you do not get to know each other better, suggest bacon bats or suppers together

in the woods over a camp fire after a long tramp. Get one or two other couples and a chaperon, and try it a few times. You will find a splendid companionship springing up between you, from which artificiality is gone. But don't forget the chaperon.

Last of all, be deep. Be worth while. Remember that it is the mutual attraction of ideals that draws people together in the happiest relationship. A man needs the deeper things in a girl's heart which she can give him if she will. He needs her ideals of true womanliness and manliness. He will scoff a little at some of those ideals, but he won't want her to. Show him your interest in other people and the whole wide world, if you will. If you haven't the interest you can acquire it, by looking at events from other's points of view, and reading all the information you can find on people of other lands. Reveal your real self to him, not the self you think he would like, but the real, sweet, wholesome, radiant girl that is you.

Hold to High Ideals

Your riding costume is beautiful, and difficult to make, but you can piece it together bit by bit. Keep your ideal very high, because it is some day going to

catch the attention of your real Knight. Then all your other friendships will sink into insignificance, and you will know why you have stitched and pieced and toiled so earnestly, and you will be glad.

CHAPTER LXXXIII

THE ROAD YOU RIDE TOGETHER

The Bridle Path

A glorious day dawns in a young girl's life when she branches off from the main road into the beautiful bridle path that wanders away into roseate clouds of dreams. By her side rides the conquering Knight who has chosen her from all the comely throng upon the Great Highway to be his Lady in the Land of Heart's Desire. This precious life of hers has been entrusted to him for better or for worse, and all his happiness lies in the hollow of her little white hand. She is sure, so very sure, this tender trusting bride, that just because John is John all will be well in their journey along the road they ride together.

And just because John is John and Mary is Mary, they will stumble sometimes or lag apart in their journey, they will find long weary hills to climb, and narrow rocky ridges to cross that will be dangerous just because they are riding together.

Mary dear, can you hold those dreams fast in your heart, in spite of the rocks in the way? Are they worth paying a price for to make them come true? You can reach the Land of Heart's Desire if you will.

Home of Her Dreams

The home of every girl's dreams is a home that is filled to overflowing with happiness. Some of the dreams differ in the non-essentials,—the furnishings, the location, the management, the number of children, but always there is abundant love. I wonder if every girl doesn't want expressed love, love that shows in every little action, unashamed. You want the tender pet name to slip from his tongue easily, the gentle pat on your arm in passing, the accustomed slipping of his arm about you when you are watching the sunset together.

You are willing to pay any price to keep him just like that, aren't you? No sacrifice is too great, no service too trivial, no task too hard to keep the glow of love beautiful and bright in your home. So once more we are going to talk frankly and fearlessly together, keeping sweet and reverent in the face of life's indisputable facts.

One of the least discussed of all the issues that makes for disillusionment and unhappiness after marriage is undue familiarity, and that is what we will talk about together.

Why is it so hard, we are tempted to ask again and again, for a young bride to keep her individuality and her self-respect? Once lost it is next to impossible to regain. If she could just know that the first few weeks of her new life are going to count for all her future happiness, I wonder if she wouldn't make the fight and hold on to her self-respect, both in her own eyes and those of the man she loves. If, through the days of friendship with the man, and the engagement that has followed, she has been the Lady of the Pure Heart, her fight will not be so hard. It will be a struggle to hold the ground she already has rather than to regain lost territory.

There are weapons that she can use in this fight, a fight not against her husband but with him against the lowering of both their ideals. She is standing side by side now with the Knight of Invincible Strength, behind them both the happy home of their dreams; she is in the lists with him, for this dream belongs to both of them.

The First Requisite

The right mental attitude that each may have for the other is the first requisite. Do you not see now, dear girl, why that long struggle to keep sweet and fine and true in your relations with your boy friends throughout your girlhood was necessary? You have attained the standard of the Lady of the Pure Heart, and you have the absolute respect and utter confidence of the man you have married. Perhaps you do not know the value of that. I wish I could make you see it. He respects your judgment, he regards you as an individual with rights of your own. You are a co-partner with him, to be admired and respected as well as petted and adored. He will never trespass upon your individuality now unless you pave the way for him to do so. The Knight of Invincible Strength desires happiness for you above all things else. You must help him in his struggle to give it to you, for he will depend upon your interpretation of happiness, and his physical make-up may blind him. You are the one of clear vision here, and you must help him to the best for himself and you. If he knows that your heart and mind are pure and clean, he will want to help you keep them

so, for you are his wife, and some day you will be the mother of his babies. But if he is not sure about the whiteness of your thoughts, would it not be the most natural thing in the world for him not to care?

The fundamental starting point, you see, is his opinion of you. Oh, how glad you will always be, in this radiant home of yours, that the man you love can stake his honor on the purity of your heart and life. Once sure of that, these suggestions that follow are, after all, relatively unimportant, since you have the fundamental happiness as your own.

Things That Help

But there are ways and means that would help in the struggle that might perhaps be of value to you as you enter upon this untried path. One of these is the furnishings of your bedroom. I believe the time is coming when all thoughtful people will sleep in single beds. It is the only fair thing to do, don't you think so? And after all, many a bride will choose to furnish her room with twin beds because of their attractive appearance. This is one of the times when the right thing to do happens to be the prettiest, too. So you will be doing a beautiful thing in two senses of the word. But better

than the pretty room will be the keeping of your ideals of each other as high as they were in the beginning.

Other Methods

You can fight off undue familiarity from your little home by other methods. The embraces and the kisses that pass between you both are sacred expressions of a deep and precious relationship. It is nothing short of tragedy to find them growing wearisome and perfunctory. Keep them on the high and beautiful level where you want your ideals to be. You want your kiss to be a benediction to the man you love as he goes out into the world to fight for you, and you want his kiss to thrill you anew every time you receive it. Keep them full of meaning by the right usage of them.

Playing Fair with Him

Does this sound as though you were holding back something from the man into whose keeping you gave your heart and hand, because you loved him, and because you felt that his love would be all wise? Oh no, not that. With your perfect love came complete surrender, for you know that he is worthy of your faith. But you want to play fair with him. You must give that

love and that wisdom of his a chance, and you will have no reason to lose your faith in him. The responsibility is not all his; part of it must be borne by you. You are in the lists together, and you must do your share. The man can not justly be blamed if he goes down without your co-operation. If you love him, you will stand by him.

Plea for Co-operation

But this is a plea for his rights as well as yours, for only by unselfish co-operation can the atmosphere of your home be what you want it to be. Man is polygamous by nature, woman monogamous. You will have to come to him with consideration and understanding, as he will surely come to you. You have won his respect and confidence, you have done all you can in a material sense to make the struggle easy for him, you have kept your embraces and kisses sacred, now, if he is a true Knight, you can trust him and give him unselfish consideration.

You are drawing very close to the Land of Heart's Desire in this beautiful ride of yours. You are beginning to taste life in all its fullness, and to realize that God can draw near in the pure love of a man and a woman, for each other.

CHAPTER LXXXIV

FORBIDDEN BYPATHS

Ginger Balks

One day last summer I was cantering along a country road on Ginger, a frisky brown horse, who seemed to enjoy the motion as much as I. There was no difficulty about urging him on. I had all I could do to hold him down to a respectable pace. But when we came upon an inviting side road and I turned him into it, he stopped like a shot, and I nearly catapulted over his head.

All my inducements failed to move him. This was surprising because Ginger was not a balky horse. I even climbed from the saddle and tugged on the bridle. When I tried a switch he jumped around a good deal, but all in one spot.

Finally, in not the very best humor, I'm afraid, I let him have his way, and we cantered along in the same direction in which we had been going.

Two Days Later Two days later another rider attempted the same road, and, rounding the first bend, came abruptly upon a pretty bad washout across the road. The horse fell and the rider was thrown, suffering a broken arm and a good many bruises. To my chagrin I discovered also that there was a signpost at the cross roads with the words: "Detour—bad washout."

Whether Ginger had been over the road before and knew about the washout, or whether he was wise enough to read the signpost, I never knew. But he probably saved us both from disaster.

How fortunate we would all be if we could have a Ginger under us when we come upon the numerous bypaths on the road of life, and read the signpost "Forbidden." Because sometimes that very word is like a red flag in our faces, and makes us long to canter around that enticing bend in the road, and try the washout for ourselves.

We need a pretty stubborn Ginger then, one that will outbalk our wildest desires and temptations. And his name is not Ginger, but Sane Judgment.

Forbidden Bypaths Most Desired

I wanted to go down the forbidden bypath more than any other spot in the whole country side that morning, and the rest of the scenery looked rather flat to me as I rode home. Isn't that always the way with those paths?

Take, for instance, the one of smoking cigarettes. Doesn't the young woman who holds her cigarette daintily between her fingers and puffs misty clouds of smoke, look awfully clever and up-to-date? And doesn't the rest of the scenery, you included, seem rather flat?

And just as desire is heading you into that bypath, Sane Judgment plants his forefeet in front of him and balks. You are reminded that cigarette smoking is bad for the mucous lining of your throat and lungs. That the constant irritation makes you very susceptible to cold, coughs, bronchitis, and pneumonia. You remember that women are sent to sanitariums for the long, slow process of building up their shattered nerves because of cigarette smoking. You think of the young women you know, who, though clever with their cigarettes, are irritable and petulant at home, spoiling the golden hours from dawn to sunset in their Land of Heart's Desire for a fad, as

weakness. And somehow you can not think of free, glorious girlhood in connection with chains, the chains that are forged by habit. Above all things else you want freedom of thought, freedom of action.

So you mount Sane Judgment again, and ride along the Highway of Life, with a backward glance perhaps, but free. You are infinitely more worthy, more beautiful, more truly feminine, for that Knight who is riding the same highway, looking for you.

Unrestricted Auto Riding

There is another alluring bypath at which you stop, and the signpost is so in the shadow that it is hard for you to see whether it is forbidden or not, unless the sunshine of clear thinking is full upon it. It is the pathway of unrestricted automobile riding.

This art of automobile riding is so very new, after all, as the history of the world goes. If Henry Van Loon were drawing lines to represent the length of time that all other vehicles were used, from the first crude hand cart up to the last carriage, he would draw a line clear across the page like this:

And he would represent the age of the automobile like this:

—

Your generation is the first one that can not remember the thrilling sight of his or her first automobile. When I was teaching forty squirming youngsters in a country school, the first car that had ever come into that isolated district in the horseshoe bend of the Missouri river passed by, and I dismissed the children right in the middle of the sixth grade hygiene class to let them see the noisy, smelly piece of machinery go by. Think of letting out school now every time a car passed by! We would have to hold perpetual session on the school grounds, wouldn't we?

There is hardly a story in history so fascinating as that of the invention of industrial machinery and the consequent changes that came upon the world. The poor old world isn't adjusted to them yet. She's full of discontented, jobless men, grumbling laborers, and unsympathetic capitalists as a consequence. Adjustments are always slow and usually painful.

Just so mankind has to become adjusted to the use of the automobile. One generation we

didn't have them; the next generation we had a few; and the next generation they had us. They took us so by surprise that we don't know how to use them yet. Your generation is going to have to solve the problem. Are you going to be among those who drift so easily, following the line of least resistance? Or is there a bit of pioneer blood in you, that fresh, free blood that, as it flows in your veins, makes you look beyond the common herd about you, makes you see visions and dream dreams?

Rules of the Road

Oh, you who dream; God reaches out and touches you, I think. He gives you the gift of Sane Judgment along with your dreaming. For none can be so sane as she who dreams.

You know the rules of the automobile game. Every "Rider of the Road" does. Why not play them fairly? There is that one of never riding with a man you do not know: I can not believe that that would even occur to you. It is cheap and common and vulgar, and not for a girl with the dreams that are in your eyes.

But some day you may face the temptation of late riding with a man you know only

slightly. Let me ask you something very earnestly. Do you think he is going to ask you to ride late with him alone if he holds you in the regard in which you wish to be held by all men? Would he ask his "Comrade of the Road" to do that in the first days of getting acquainted?

Hold on to that first line of defense. If you hope that he will turn out to be your real Knight, then show him how worthwhile you are. As you value yourself, so he will value you. Are you afraid you will be a "wet blanket"? You needn't be. When he asks you, you might say:

"Oh, I'd love to go. Let's ask Jennie and Jack, and I'm sure mother will be glad to come, too."—Jennie's mother, as the case might be.

If he grumbles at that and says he wants you to himself, say:

"It's too pretty a night to keep all to ourselves. I'll go and telephone."

A gentleman would respect your wishes by this time, and if he still persists, he is showing his true colors. Then, of course, you will refuse.

If he is angry and doesn't come back, you will know he wanted a plaything and not a

comrade. And you will be glad that you have escaped the humiliating position that would have been yours alone with him in his car.

Your first line of defense will still hold fast, and the Citadel of Pure Womanhood will be unassailed. How infinitely well worth the price it is.

Other Bypaths

There are other bypaths at which you will pause. Those parties held far into the morning hours, parties not rightly chaperoned, parties where there is drinking. You know them, and you know when they are marked "Forbidden," though you may not always know the reason why.

You can have your choice in your attitude toward all these paths. The decision is really in your hands, after all, not your mother's or your father's or any of those who love you and would give much for your happiness. You can go with the crowd, following first one path and then another. Every time I see a bunch of girls doing that I always think of the story of an Arkansas farmer who had lost his voice. He was leaning over a fence watching some hogs that were acting very queer. A stranger, passing along the road, stopped beside the farmer to watch them, too. The hogs would rush madly from the woodlot across

the road into the woodlot where the two men stood, look around in a bewildered way, and then rush back again. In a few moments they would come pell-mell across the road again, and then dash back.

"What's the matter with those hogs, anyhow?" inquired the stranger.

"Wall, ye see, it's this way," the farmer replied in a husky whisper. "Ever since I lost my voice I been calling them hogs at feeding time by tapping on this here fence with a stick. And now the woodpeckers has got them hogs plumb crazy."

Easy to Follow the Crowd

How easy it is to follow the crowd, even when they seem "plumb crazy," yielding to the beck and call of every desire. And how little that invaluable life of yours will count.

Wouldn't you rather stand out a bit from the crowd? It can't be done at a snap of the fingers, you know. One has to pay a price for that. You give clear thinking, right living, adherence to high ideals, and you win—leadership. Joan of Arc did that. She dreamed, and she dared, and she won leadership. Now she stands out before all the world as the luminous figure of immortal womanhood.

CHAPTER LXXXV

THEY WHO GIRD US FOR JOURNEYING

Your Quest for Happiness

"Once there was a fairy whose name was Good Luck. She was known and loved all over the world because she carried happiness to every one. This happiness she carried in an ugly black box, and though it could only hold a tiny bit, it was always full. Now Good Luck had to be very careful of her gift, for if she lost happiness, the world would be sad.

"One night she was very tired. It was dark, and not a star could be seen. So Good Luck had to hunt a place to hide her treasure. She thought perhaps the trees would help her, so she asked a pine tree to hold it while she slept. But he answered: 'What, that ugly little box! No, indeed. I have too many pretty cones to hold.'

"The tired little fairy hurried on until she came to a fir whom she asked to hold her precious gift. But the fir was too busy, and would not bother with it.

"Thus each tree gave some excuse. Poor Good Luck was about to cry when she spied a tree whose branches drooped down to the ground. 'Will you hold my box, little tree?' she cried.

" 'My branches bend low,' sighed the little tree sadly, 'and I am too ugly to be of much use. But I will watch it. Lay it near my trunk.'

"Early the next morning Good Luck awoke, and opening her box she sprinkled a tiny bit on the tree. Then she thanked the kind tree and flew away. Later the sun was surprised to find the bent tree straight and its branches reaching up to the skies.

"Now that night a little brown bird came to the branches of that tree. She told him of Good Luck and her box; but she made a mistake and told him it was golden, and you know it was black. This little bird was ugly, and the other birds made fun of him. Usually he was too busy helping others to think of himself, but this night he determined to find Good Luck, and ask her to give him beautiful plumage like the other birds. So he started out. One day when he was flying over a brook, he saw a fairy caught in a spider's web. Quickly

cutting the threads he put her on his back and carried her away. After putting her down he saw she carried a small black box. So he asked her where he could find Good Luck and her golden box.

"'I am Good Luck, and this is the Box of Happiness. Happiness isn't always in golden boxes.'

"The little bird flew to the brook to see the box, but instead he saw a beautiful bluebird. And that is how the bluebird got his color, and why he is such a happy little bird."*

"Happiness isn't always in golden boxes," wise little fairy, and happy the bluebird that discovers it. How busy we most of us are, looking for those golden boxes.

Hard to be the Girl You Want to be

Do you sometimes find it hard to be the daughter that you want to be in your home? Perhaps that home of yours is anything but a golden box. The furniture may be worn and shabby; perhaps Johnny yanks the shades up when you prefer them halfway down; probably Bob has dreadful table manners and makes smacking noises with his lips when he eats; your father may be a silent man who hasn't much respect

* "Worthwhile Stories for Everyday," by Lawton B. Evans.

for your opinions; and your mother may seem utterly oblivious to the fact that you are almost grown.

Did you ever stop to think that your mother is girding you for that long journey ahead, when you may be far from her, or she may be forever away from you and can no longer help? When she seems to be almost too much interested in your affairs, she is so eagerly looking ahead, trying to fit you for the experiences that will some day be yours, and of which she has known so many; wistfully anxious to put into your hands the little black box of happiness, from which perhaps you are turning away, looking for your golden ones.

Making Your Future Happiness

Oh, girls, reach out your hands and take that greatest gift from her. When she insists upon your cooking those potatoes just right, when she sends you back to sweep that room over again or smooth the beds into better shape, when she tries so hard to train you out of selfishness, can you remember, impatient though you may be at the time, that she is making your future happiness for you?

It is hard to think of that Knight of yours in connection with burned potatoes and an

unswept room. But he eats and lives as other men do, and he'll get woefully cross over poorly-prepared food and a poorly-managed home. When he finds that this wonderful lady of his can't keep her part of the bargain, there will be quarrels, and some of that priceless confidence in each other will be gone.

The little bluebird was looking for a golden box, just as you perhaps are doing, and he found his happiness through service. Do you know of any richer field of service than your own home, or one that brings such large returns?

Girl I Knew

I know a young girl who came home from college last year, and made her home a bit of the Kingdom of Heaven for her mother. She flew about the old beloved place, eager and glad to help with the household tasks. She did a little of the staying home with the children while her mother got out a bit more, and she showed such genuine pleasure at her mother's going, that the joy of that outing was immeasurably increased. She insisted that it was her mother's turn to get a few clothes, and when they were purchased she rejoiced over them without even a ghost of a wistful glance to

spoil her mother's enjoyment of them. She discussed her father's favorite topics of conversation with him, and tried hard not to appear opinionated; she inaugurated a game at the table whereby the children's table manners were greatly improved.

Oh, she was bringing joy and content to that home, but she was doing infinitely more for herself. Life has a way of giving us compound interest on our deeds. She was packing her little black box of happiness so full for the future that some day the lid is going to pop open and the golden happiness will spill over the edges, and there, after all, she'll have a golden box.

These wise, tender, sometimes impatient mothers of yours! How strong they want to make you for the long road. Your Knights will have to give you a wonderful love to equal theirs.

"Shall I not take care of all I think,
Yea, even of wretched meat and drink,
If I be dear,
If I be dear to someone else"?

CHAPTER LXXXVI

THE LAND OF HEART'S DESIRE

The Fairy's Secret

Once upon a time, a long time ago, a little girl lived in a big garden all by herself. A high stone wall enclosed the garden, but there was a big gate that let the little girl out into the world and let the world in to her. The garden wasn't a very pretty place in which to live. It was full of stones and weeds and briars and scraggly trees. But the little girl was used to it, so she didn't mind it very much, and played contentedly around among the rocks.

One day, as she lay asleep in the sunshine, a beautiful fairy appeared to the little girl, and whispered a wonderful message in her ear. And this was what she whispered:

"Little girl, many, many people are going to visit you in your garden, but some day the most precious guest in all the world will be yours."

That was all. The fairy was gone, and the little girl jumped to her feet, all athrill with

the glad message. But she stopped in dismay. How could the most precious guest in all the world come to a garden like hers? For the first time in her life the little girl really saw the rocks and weeds and briars, and her heart sank within her. But the fairy had said that the guest was coming, so the dauntless little girl began the long task of getting the garden ready for that coming.

Cultivation of Heart's Garden

Long, long days she worked, tugging at the great rocks and rolling them away; digging out the clay and sand, and carrying rich soil to take its place; weeding and weeding and weeding out the great weeds and the little weeds; cutting away the briars and trimming the trees and bushes.

Then followed the hard and the lovely work of planting new trees and shrubs, burying bulbs and seeds, and tenderly caring for the flowers that began to cover her garden with a riot of bloom; training green vines about jagged boulders or ugly stumps; arranging bubbling fountains and wandering streams.

Oh, it took years and years to do all this, and our little girl had grown into a young woman while she worked in her garden, which was growing more beautiful every day. Many,

many people came to visit her as she worked. Some brought their tools with them and helped her at her tasks, singing along with her. Some dragged the rocks back with them through the gate, or scattered seeds in the fertile soil. Others carried beautiful flowers and rare foliage, and tucked them away in the warm earth of her garden.

The Elemental Longing

But none of them stayed to live with her, because nobody had the key to the garden gate. Sometimes the girl was lonely in her work, longing for perfect companionship. And then one day perfect companionship came to her. A Knight, riding by on his charger, chanced to glance over the garden wall, and suddenly drew reign, attracted by the beauty of the scene within. The garden was so lovely that he could not pass it by, but turned in at the gate. His was the master hand, for he held the key of love.

Radiant joy was born in the heart of the girl that day, and together the Knight and the girl laughed and sang and played and worked in the garden, waiting and watching together for the coming of the most precious guest in all the world.

Happiness Perfected Then one glorious day the summons came. They ran eagerly into the garden and found it filled with a wonderful radiance. In the midst stood the fairy, with outstretched arms, and in her arms lay the most precious guest in all the world—a little human bit of babyhood.

When the fairy left them in the hush and beauty of the lovely garden, they were both together, the Knight bending over the girl, and in her arms, close to her happy heart, lay the most precious guest in all the world.

You and Yours Some day you and that wonderful Knight of yours will bend together over your most precious guest in all the world. Oh, dear girl, life can hold no more joy for you than just that momentfull. With tender eyes your Knight will watch you with his baby in your arms, and will love you as he never dreamed of loving you before. There is magic in the combination of mother and baby that draws a man on from glory to glory.

I wonder if you will know how rich you are. Home and lover and child all yours.

Will You be Worthy? Will you be worthy of that hour when it comes? That question is not an easy one for you to answer now. It

involves too much. It means that the Lady must be ready for her Knight and the garden must be ready for its guest. The Knight is not the only one who faces battles. His Lady struggles, too, and being ready for him when he comes means a long succession of hard-won battles behind her. Every temptation faced squarely and thrust aside; being the comrade of boys and not their plaything; keeping her mind clean and free from wrong imaginings; holding all the first endearments for the one man; keeping her ideals of manhood very high so that a false Knight may not take his place; watching her hands, her lips, her mind, her heart, so that they may be pure and sweet for him.

Having the garden ready for the guest means daily struggle and striving, too. Think of the stones of anger and the weeds of ill temper that need to be carted away. And that mean weed of selfishness, thinking of yourself first, how deep-rooted and persistent it is, in spite of your best efforts to get rid of it. Envy of Isabell's pretty clothes and jealousy of Harriet's popularity; irritability at home; unwillingness to assume responsibility with your younger brothers and sisters; all these traits must be weeded out. Day by day the patient

gardener must cultivate the flowers of loving service for others, consideration of loved ones at home, thinking of others before one's self, an eager desire to share all that life has given you, and lofty aspirations.

God's Love Needed Then, dear girl, a very important factor is the open sky above your garden. Let the sunshine of God into your heart or the flowers will die and the weeds will flourish. Oh, you need the warmth and light of His love to make you ready for the richness of life.

You are face to face with a big task and a wonderful opportunity. It is hard, harder than you think, perhaps. But American girlhood is worthy of a mighty challenge. You would be ashamed to take the easy way when the hard road is right.

Three-fold Gift Some day your Knight will come riding. His outstretched hands will be full of riches for you, for he will offer you a three-fold gift—home, wifehood, motherhood. Oh, be ready for him that he may not pass you by, for on his shield is blazoned the sign of the Clean Hands, the Untainted Lips, the Unsoiled Mind, and the Unstained Heart. Will you be worthy of his offering?

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